

VOLUME 33 - No. 3

MARCH, 1927

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

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Because it shames me, inspires me, and calls me upward. It is the Book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within a Bible, which I bind to my heart and carry in my memory and live within lights and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.—*William Newton Clark.*

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Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

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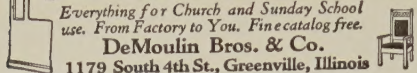
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People who desire to be posted in regard to the present conflict should read these books.

ADDRESS

Frank J. Boyer, Publisher, Reading Pa.

THE BIBLE CHAMPION

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EDITORIAL

How shall we know the Lord when He comes?



DOES our Lord give us a sure token by which we shall be able to recognize Him at His second advent, and by which we shall be able to distinguish Him from all pretenders who shall arise and claim to be the Messiah? Yes; we find that He has warned us so clearly that no one need be in doubt.

These indications are given in the twenty-fourth chapter of Matthew, verses 21-27, and elsewhere, as we shall see. He forewarns His apostles against false Christs. In verse 23 He says: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." Then He adds that false Christs shall arise, and shall show such signs and wonders that they will almost deceive the elect. "Behold, I have told you before," He says. "Wherefore if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not."

Then how shall men in that day know Christ with absolute certainty? How shall they likewise know who are imposters? Here is the sure token (verse 27): "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Also in verse 30: "Then shall appear the sign of the Son of man; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The same clear and marvelous signs of His veritable coming are set forth in Matt. 25:31, 32: "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

Do we not see here how we may know the

Son of man when He comes? He will come in great glory and power. He will not appear in a secret manner. He will come in an apocalyptic way. He will be seen by every eye. He will carry his credentials with Him. No one will or can mistake Him when He comes in that glorious way. Therefore, no matter who may arise and pretend to be Christ; no matter what a strange fascination there may be about any such pretender, we need not be disturbed; we need have no fear that, if we reject his claims, we may be rejecting the true Saviour and Judge. All we need to do is to trust our Lord and His promises, and wait until He appears in the clouds in supernatural glory, so plainly that He may be seen from the east to the west, accompanied by His holy angels, and shall summon all nations and tribes to stand before Him to be judged by the deeds done in the body. Thus we may be sure it is He when He appears. There will be no element of uncertainty. No one is to be accepted as Christ, unless He appears as our Lord as indicated in unmistakable terms. If the Son of man never shall appear in apocalyptic form, as He declares He will, how shall we know when He will appear to judge the world and become victor over all things?

Yes, "every eye shall see Him." And still more: "The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Until these impressive manifestations take place, we may possess our souls in patience and security, knowing that we cannot be allured by any deception; for we know that no mere human being will be capable of appearing in such divine glory and majesty as the true Christ shall display.—L. S. K.

Is this Science or Speculation?



R. A. W. SLATEN, whose liberalism has led him into practical infidelity, if not actual atheism, gave a Sunday morning talk some months ago on "The Evolution of Life." His address is endorsed and partly quoted in one of the most outspoken infidel papers of the country.

The liberalistic doctor discussed the origin of life. Here are some of the speculations in which he indulged, which the said infidel sheet calls "the modern scientific answer." Read them and see for yourself whether they are based on demonstration:

"The answer now given to this age-old query is that, whenever and wherever suitable conditions exist, life springs into being, not in the complex forms with which we are familiar, to be sure, but in forms much simpler, which go on from that beginning to the forms that exist and have existed on the earth. According to this view, life is constantly emerging in the last laboratory of nature, and ever evolving into more complex forms, though in the brief span of consciousness of a human being, or even in the long stretch of human history, *graduations may not be observed.*" (Italics ours.)

Now, is not that a naive confession that the evolution of life has never been proven scientifically, or in any other way? If you must go back before the beginning of "the long stretch of human history," how are you going to prove anything by physical science? Surely, surely, if life has evolved from non-life at any time in the world's development, it should have done so in six thousand years. If evolution cannot show its hand in that length of time, it cannot, by that very token, be an outstanding principle and force in nature. To go back beyond the time of human observation is to beg the question and dally with idle speculations.

If ever spontaneous generation could take place, now would be its best time. There is such an abundance of life today; everything is favorable to sustain life; the world has reached a high state of development; now would be the golden time for chemical and physical forces to coax life out of non-life. Yes, now would be "the acceptable time," "now the day of salvation" for biological evolution to step out in the center of the stage. But Dr. Slaten himself confesses that it has never been observed in all "the long stretch of human history."

Besides, as we have shown again and again in this journal, the leading biologists today

acknowledge that the law of biogenesis holds the field today in the domain of empirical and inductive science. See the the works of Vernon Kellogg, J. Arthur Thompson, Lorange Loss Woodruff, and E. B. Wilson.

Continuing, Dr. Slaten says: "The present conception is that, as soon as temperature and other conditions permit, life inevitably begins, as inevitably as chrystalization takes place, as inevitably as water runs down hill. It is now conceived that life began inevitably, that its emergence is certain when conditions permit; in other words, that life is a potency of matter, and, when favorable circumstances obtain, its necessary product."

This is contrary to all the technical biologists of the time. Vernon Kellogg—a good authority, if there is one—quotes approvingly the well-known adage, *Omne vivum ex vivo*, and then explains it thus: "It is only life that produces life" (see his "Evolution: The Way of Man," pp. 110, 111).

Dr. Slaten's analogies will not hold when he compares the advent of life to crystalization and the running of water down hill. Here is primer-plain difference: Crystalization takes place before our very eyes; we see water running down hill in a thousand rills and rivers; but, mark you! no one has ever yet witnessed the evolution of the non-living into the living. This marks the difference between science and speculation. If "life is a potency of matter," it must be a very feeble, not to say a negligible, "potency" when it does not produce spontaneous generation in six milleniums! And this is all the more amazing when we remember the marvelous abundance and potency of life in the world today. Think of it! all life is composed of tiny, microscopic cells, each of which might be easily crushed and destroyed forever; yet life in marvelous fecundity and profusion goes on and on. But not one little cell has ever been known to arise from dead matter by means of resident forces. What a poor demonstrator evolution is!

Next let us see whither the acceptance of evolution has led its would-be attorney. He says:

"It is out of this inherent and indomitable life urge that the historic religions have arisen. Every religion is a human endeavor to cope successfully with difficulties of environment, to find a way to live more completely. Thus theology is a phase of biology. Gods are invented in the hope of making life easier. Worship is a mechanism of advantage. That which

has been called religion will pass away, but life, which has been the producer of religion, will remain. Always environment challenges to courageous adaptation; always the effort of life to fulfil its cycle will continue."

Here is rank infidelity. What a low and crude way of accounting for religion! Yet it seems to satisfy its advocate and his infidel camp-followers! They actually seem to get some juice out of such a theory! To them it seems to be much more satisfying than the doctrine that a good and holy and omnipotent God created men and implanted religion in their souls!

Now we know that Dr. Slaten's effort to account for the rise of religion is wrong, crassly wrong. His vain and vague attempt simply proves, *ipso facto*, that he has never had a real Christian experience, or he would not attribute it to a human source. The truly converted Christian knows that his experience did not come up from below, but came down from above. Its source was God in Jesus Christ.

If the evolution of life is responsible for religion, and yet religion is a delusion and "will pass away," then evolution is a vile falsifier; it makes almost the whole world of man-

kind believe that religion is a reality, when it is only a hallucination! In that case our confidence in evolution is completely sapped. To produce a religion to lead men "to find a way to live more completely," and then let it pass away, while life without it "will remain"—well, that is about as unreasonable as unreason can be.

In the same infidel paper which quotes and endorses Dr. Slaten, we read the following from the pen of Charles Smith, the president of the American Association for the Advancement of Atheism:

"I would particularly call your attention to the name of Andrew Carnegie, who more than any other individual has increased the educational facilities of the American people. The many public libraries which he founded throughout the country have aptly been referred to as 'universities of the people.' It was in one of these institutions that the writer of this letter read a book which completed his emancipation from Bible bondage."

Thus Dr. Slaten has gotten himself bracketed with what we must conclude, the most radical unbelief of our day.—L. S. K.

Spiritual Efficiency



IT IS undoubtedly true that one of the chief necessities of the hour is a competent leadership. In religious activities, as in all other lines of work, initiative and efficiency are the chief concerns. Our churches suffer from a lack of the spirit of determination and venture. Efficiency does not require alone a will to perform, and a daring spirit to undertake. It requires also a thorough development of the natural forces and faculties.

There is no work in the world comparable with religious work in importance. The fact is, highest character is never realizable apart from religion. When we recognize the immortality of the soul, the endlessness of the consequences of life here, how is it possible for us to neglect the fullest development of the forces of personality which will aid in the shaping of the lives about us? Spiritual efficiency means capability in influencing other lives.

There is no human interest that is not touched by religion. There is no religious interest which is not touched by personality. What department of study is there that could have the slightest interest but for the fact that it has to do with the unfolding of human per-

sonality? What is philosophy but an attempt to discover the relation of human personality to the supreme good, God? Would science appeal to us in the least if it did not have a bearing upon human betterment? Whatever will increase personal efficiency in spiritual relations, will increase human happiness, and human holiness. It is easy to mistake mere intellectual acquisition for efficiency.

In religious directions, there are other considerations even more important than higher education. Many a church school has set aside teachers, not particularly trained from an intellectual standpoint, but tremendously efficient from the standpoint of experience, enthusiasm and true devotion to the interests of the members of their classes, and has introduced paid workers, thoroughly trained intellectually, but without any deep spiritual knowledge of the truths of God's word, with the result that conversions have been few. It is not a mere knowledge even of the Bible that will make a person efficient as a spiritual instructor, but a knowledge of the Bible as related to regeneration and spiritual development.

When you think of any of the arts, you do not think of them in the abstract, but you think of them as producing an influence and

an effect upon a personality. But it especially true when we enter the realm of theology and practical Christianity. We cannot consider them at all apart from personality. Dr. Buckham has said wisely and well, "The true place and sphere of theology, which seems for some time to have been lost, will be regained only when in closest harmony with philosophy and ethics it engages to perceive this central, human and divine problem of personality." He also says, "Nor can personality be intelligently studied without the aid of psychology, the connecting link between the pure and empirical sciences."

When we ask what personality is, we are baffled, because we have no adequate and satisfactory definition. We employ the term in place of what used to be always employed, the word "Soul." Both uniqueness and universality are true of personality. It is at once the most elusive and yet the most approachable of all objects. Self-consciousness is essential to personality, but it is not all of it. There must be added personal unity. All that goes to make up what we denominate *Self*, emphasizes unity of experience. All the various impressions, all the experiences of the past related to the present emphasize the unifying activity of the *Self*. We know that it is the same self that receives the impressions of earlier years that is now receiving new impressions. While there is change there is identity in that change, the same individual. Another characteristic of personality is its conscious freedom, for it is true that it has power to determine its own destiny. But above all else, personality involves the higher power and disposition to pass moral judgment upon acts and events. Thus we have moral reason, and until there is moral reason there is not personality. The indefiniteness of personality does not lessen the fact. Psychology comes to our aid in our study of how most effectively we may influence other lives, for righteousness and truth. Let us think of personality as representing the sum total of what we call self. This gives us a foundation for the investigation of activity along the lines of efficiency. We use the term personality as representing that which has self-consciousness, which possesses self-unity and has self-determination, and in like manner also we use it to indicate peculiarities; that which is unique in one human being as distinguished from another. An eminent philosopher has given us a definition of the word personality. "Personality is the capacity for fellowship." Professor Royce has said, "The self of any man comes to consciousness only in contact with other

selves." What is this but the Scriptural declaration, "No man liveth unto himself alone." Sociality is due to the tendencies and proclivities of personalities for fellowship. This fellowship propensity makes possible the exercise of a great influence of one person on another. Right here we find our largest opportunity for our largest service. Each individual has many characteristics that are held in common with all other people about him. The thing, however, which gives life its largest dignity, and makes personality worth while, is that which is unique and distinct in each and every individual life. The very thing which we are likely to depreciate is the one thing which makes us of the largest worth to others. It is that unique possession in a personality, differing it from every other personality, that gives it particular worth in religious activity. One of the most surprising discoveries which we make regarding ourselves is the variety of personalities which at various moments find expression in us. Sometimes it is the good which predominates, then in turn it is the evil which asserts itself. It is, however, the same personality persisting through all conditions and changes. There is a real self, which holds court and passes sentence upon the various selves represented in each life. We have then a transcendent fact, indeed, *the* transcendent fact in God's universe, viz., a Self that is real, final, persistent, permanent. It is only when we have gained a comprehensive idea of the value of self to God and to humanity that our possibilities of influence on other lives are appreciated. Next to the fact of God, the Incarnation of God is immeasurably important. Truth merely as truth, has far less influence on life, than truth incarnate. The Ten Commandments and The Sermon on the Mount become vital only when they have demonstration in individual lives. We are mightily influenced by great personalities. What is the history of human progress but a history of truth personally demonstrated? The inferiority complex is absolutely fatal to personal efficiency and religious work. The highest importance must be attached to personality as an investment in the Kingdom of Christ, or we shall be comparatively useless in God's World of thought and feeling. We become mere imitators of others whenever we depreciate self. Entertained in one of the palatial residences of England, I awoke to discover adorning the walls superb paintings of the Masters. Costly works of art were to be seen on all the walls. I have forgotten most of the subjects and the names of the artists, but I have not forgotten a Quatrain

which hung between two of the most superb pictures:

"Whatever you are be that;

Whatever you say be true;

Steadfastly act,

Be honest, in fact

Be nobody else but you."

Here was emphasis on individuality, personality, upon that which is yourself, and no other self. It is this especial ability, quality, force, something which is *you*, and not *an-*

other, which will be your greatest asset in building the Kingdom for Christ. This need not lead to egotism, or to presumption, but to a humble recognition that God has endowed you with vast personal wealth. It will also emphasize the importance of the cultivation and unfolding of this potential self until your power of influence has found largest expression. "Study to show thyself approved unto God."

God needs each individual life to work out His great program.—A. Z. C.

Take no Thought for the Morrow



T is a good old-fashioned custom among Christians to select some Scripture text for the New Year. We are rushed these days, and our lives have taken on much of the mechanical and the material. Nevertheless, it is good to practice with the fathers the selection and memorizing some text as a light and guide for the new year. Among the texts of specific application, use and comfort to each of us taken from the Sermon on the Mount are: "Take therefore, no thought for the morrow: for the morrow shall take thought of itself." "Sufficient unto the day is the evil thereof." In these texts, our Lord gives us a rule or principle for daily living, and he gives us two confirming reasons. We are not to understand our Lord as discouraging intelligent industry or the exercise of proper plans and purposes. The word translated "thought" in the King James Version means anxious thought. The intent is to deliver us from worry which wears the life and injures the body, and darkens the mind. It is one of the most distressing, enslaving, depressing and wearing evils to which the human soul is subject. His command is not a criticism, but a cheering deliverance. Two reasons are given as means to convince and to confirm this good instruction. One reason is, tomorrow is all provided and arranged for. It does not depend on our plan or on accident. An All-wise Father has arranged it. Another reason for avoiding anxious thought for the morrow is that each day has its own evil, which is to be met and, meeting it, will be all we need and can hope to accomplish.

Our Lord then enters into details. He begins with the necessities of life—food and raiment. The apostle later enjoins us that, having these, we should be content. After all, we can draw no more from the material

world than food and raiment and shelter. If then we have these, there is no need for fretting. But will we have them? Our Lord assures us that we will have them if we trust Him. He reminds us of His provision for the lily, which is arrayed with greater beauty than Solomon with all his glory. He also calls our attention to the fowls of the air, they sow not, neither do they reap, nor gather into barns, and yet our Heavenly Father feedeth them. He also assures us that we are much more precious to God than the grass of the field or the fowls of the air. Our heavenly Father knoweth we have need of these things, and he has provided them already for us. Then he calls attention to many details, such as stature and many other things in life, in which we are anxiously concerned. They may be very important in our thoughts, but they are such as we cannot of ourselves procure. Yes, we are prone to struggle and strive for things which we can never attain. If we ever receive them, they must come as a free gift. So our human nature, weakened and diseased by sin, is ever striving for that which we may not reach, and ever worrying about evils which never come to pass, and fail to trust him who is working all things for good. The story is told of a number of people traveling together, all feeling safe in their conveyance, and asking no questions about it, but each had an anxiety. One was concerned about his health; another about pleasure which he planned and expected; another about his investments; another was annoyed because he was so spare, and another because he was corpulent, and another because of an enemy with evil designs, and another because of a friend who was in danger, and so they grieved and condoned each other, and while they were anxious and talked together, there suddenly came a crash, and every one of them was

transmitted to the other world, and none of their fears ever became reality. God had appointed something better for them, and delivered them from all evil. Then our blessed Lord enjoins all his people, all Christians, all believers to whom all this was addressed, that they "seek first the kingdom of God and his righteousness, and all these things shall be

added unto them," for "our heavenly Father knoweth that we have need of all these things." Here, then, is the anchorage for every believer for the coming unknown, untried year: it is *the kingdom of God*, and the kingdom of God is that condition in which God's will is done. It is within you.—D. S. K.

The Natives of Australia



OME very interesting investigations have lately been conducted among the aborigines of Australia. We read the following in a recent number of *Science*: "Delicate biochemical tests show a marked similarity between the blood of many of the very primitive natives of Australia and that of the white men of the most advanced civilization." So reports Dr. Clark Wissler, of the American Museum of Natural History, New York, who returned some time ago from a tour of anthropological research in Australia. Further on in the article he says:

"It was found that very many of the natives had blood of types closely similar to that of white men."

Such a result was to be expected. All human beings belong to the same genus, for all have descended from the same primogenitors, Adam and Eve; all spring from the same original human germ-plasm and stock. Why should not their blood always be human blood? The apostle says, "God hath made of one every nation of men to dwell upon the face of the earth."

Dr. Wissler says that it is a mistake to set the Australians down as people of low intelligence. He points out that they have developed a most elaborate social code, and that their ability as trackers of game is almost uncanny. Such accomplishments are not attained, he says, by stupid men. Within their limits the Australians are not to be despised. "They are not," he says, "as degraded a lot as current opinion would make them."

All these facts show that they belong to the human family, and hence, with proper environments, might be brought to a higher state of enlightenment. And that is just what Christian people are trying to do for them.

Our scientist, however, says that civilization is "ruinous to the aborigines. The tribes that used to inhabit the eastern and southeastern parts of Australia have simply disappeared—

died out; and those who live in or near the cities degenerate rapidly."

That does not speak well for "civilization." But it is easy, by reading between the lines, to recognize the kind of civilization that is meant and that is so deleterious to the natives; it is the wicked, un-Christian civilization which exploits and corrupts all people with whom it comes in contact. It is not Christian people who ruin those primitive inhabitants; it is wicked people who will not accept the principles of the Christian religion. So it is everywhere. Take Africa: Some years ago, while the Christian church was sending missionaries to help and elevate the natives, other people of our country, who would have nothing to do with Christianity, were sending them rum, which wrought havoc with them.

We are glad to quote the following item from Dr. Wissler's report of his findings: "The governments of the Australian states now have regular officials whose business it is to guard the natives who are as yet unspoiled, and who co-operate with the mission stations in taking care of their material wants."

The mention of "the mission stations" indicates who are the people who are trying to save and upbuild the natives, looking after both their spiritual and material needs. Christian people do not believe that inferior people are to be "crowded to the wall" and eliminated by "the struggle for existence," but are to be taught and saved and brought to a state of true enlightenment. And that can be done by the proper direction of Christian effort. The Australian government is making an honest effort "to avoid the period of ruinous exploitation that has usually followed the opening of new territories inhabited by primitive races." This is right; it is the Christian way; not the way of evolution and its fierce competition.

On one count we cannot agree with Dr. Wissler's conclusions. The report says of him: "He regards them (the aborigines) as the

primitive people, who migrated into a very unfavorable country, where the struggle for existence is always severe, and who on this account have suffered from arrested development."

A better explanation, we believe, would be that these people, like the rest of the human family, are the descendants of Adam and Eve, that their forbears were once in a much more enlightened condition, but became separated from other people, wandered into this unfavorable environment, and thus degenerated, as

such people always have done and always do; and now the Gospel and the better part of civilization are being brought to them to restore them to their rightful status with God and man, from which status they may be capable of unending development. Many people who were once crude savages have been so redeemed by the power of the Gospel. The same may be done with these primitive Australians if the right methods and means are employed.—L. S. K.

Jonah on the Radio

IT WOULD seem that, according to the liberalists, the Biblical Jonah never went on a sea voyage, but that today he is sailing through the air, projected by the radio. One of our friends sends us the report of a radio—not radiant—talk by Dr. Karl Reiland, Rector of St. George Church, New York.

In this talk he makes a great to-do about Jonah, and pokes fun at people who believe that this prophet was a real character. Listen to him:

"In these days there is no excuse for any informed person calling the doctrine of evolution a 'theory.'"

Of course, we knew, before we had gotten that far in his article, that he, like the rest of the heretics in religion, was hoodooed by the theory of evolution. We have not yet found a single exception to the rule that, whenever a man accepts this theory, he throws into the discard all parts of the Bible that do not fit into his preconceived theory. But the assertion of our Modernist proves that he has not kept up to date, but has been parroting the views of a few speculative scientists. We venture to say that he has never seen Louis T. More's "The Dogma of Evolution," or George B. O'Toole's "The Case Against Evolution," or Charles M. McMullen's "The Logic of Evolution." Perhaps he has never even heard of these books, written by men of scientific and scholastic attainments. Then he goes on:

"Nor is there any excuse for any informed person referring to the Bible as other than an evolved collection."

What a remarkable statement for an Episcopal rector to make and publish abroad! Has he forgotten the confessional standards of his church and the obligations he took upon himself at the solemn time of his ordination? The "Bible an evolved collection!" Then every passage of that sacred collection which tells us

that God spoke to Abraham, Moses, the prophets, to Christ and His apostles, must be a falsehood! And there are some two thousand passages ascribing such divine revelations in the Bible! Rather a poor product of evolution—a book so full of falsehoods! What was evolution about, anyway, to produce such a book? It is sad to realize that these liberalists do not think soberly before they speak. They reel off things without thought.

Christ's reference to Jonah, in connection with His own resurrection and the assize of the last day, is treated by this liberalistic rector as "an analogy which has no particular value." Then why did Christ use the analogy? Why did He even base His resurrection upon it? Why did He utter the solemn warning that the men of Nineveh would rise up in the judgment day against His auditors, because they, the Ninevites, repented at the preaching of Jonah? Then our Lord added, "And, behold, a greater than Jonah is here." That was a strange way for the Son of God to make use of a "Mother Goose tale," as Dr. Reiland calls the Jonah narrative. What does this rector think of Christ? Was He the Son of God or was He not?

"No one has a right to take this episode as a literal historical happening. It is nonsense to do so. It is more than that, for it exhibits a lack of inquiry, of study, of scholarship." So this New York rector.

That accusation is a mark of two things: first, of the "superiority complex;" second, of lack of open-minded investigation. We propose to do something in the interest of truth and real information—to cite some literature that every person ought to read before he pronounces adverse judgment on the historicity of the Jonah narrative. Here is the list:

C. F. Keil (one of the great Hebraists and Biblical expositors): "Commentary on the Minor Prophets."

C. Von Orelli: "The Twelve Minor Prophets."

J. W. McGarvey: "Jesus and Jonah" (a liberalistic symposium is here reviewed; also Driver's book on Jonah; every angle of the subject is scrutinized).

R. E. Torrey: "Difficulties in the Bible" (Chapter XVII).

Robert Tuck: "Handbook of Biblical Difficulties" (pp. 409-413).

J. Kennedy: "The Book of Jonah."

H. C. Trumbull: "Jonah in Nineveh."

J. R. Sampey: "International Standard Bible

Encyclopedia" (article on Jonah).

R. D. Wilson: "The Authenticity of Jonah" (*Princeton Theological Review*, April and July, 1918; a most scholarly defense).

L. S. Keyser: "Contending for the Faith" (Chapter VIII; 1920).

W. C. Stevens: "The Unique Historical Value of the Book of Jonah" (1924).

Will the Modernists who are slashing at Jonah nowadays interested enough to read these books and articles?—L. S. K.

The Man many people know



OO many people today allow themselves to be captured by a catchy phrase. Whether correct or not, they think it promises something new, fresh, original. To say of Christ that He is "the man nobody knows" is not accurate. Had the phrase been put in this way, "The Man Nobody Knows Fully," it would have been correct, for we are still finding unfathomed depths in the person, character and revelation of our blessed Lord. But, you see, to have put it in that way would not have been "catchy," paradoxical, doubtful, sensational, and therefore would not have caught the public fancy.

Now, we hold that many people in the past have known Christ, and that many millions know Him today. This truth ought to be evident on reasonable grounds. It would be strange, indeed, if the Son of God should have come into the world to reveal the will, person and redeeming love of God, and yet would have failed to make clear the chief purpose and meaning of His revelation. He Himself said, "He that hath seen Me hath seen the Father also." He also said, "I know My sheep, and am known of Mine." Again: "And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

The apostolic testimony agrees: "And hereby do we know that we know Him, if we keep His commandments" (I John 2:3). "And truly our fellowship is with the Father and with His Son Jesus Christ" (I John 1:3). Paul said: "I know whom I have believed" (2 Tim. 1:12).

Thus we see that the chief objective of man is to know Jesus Christ as the Redeemer of the world as far as He has revealed himself. Surely that revelation was not enacted "in a corner." Listen to His own statement of His mission in the world: "I am come that they might have

life, and that they might have it more abundantly" (John 10:10). Again: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Note also: "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness" (John 12:46).

It is plain, therefore, that Jesus revealed Himself in such a way that men may know Him vitally and intimately. He did not come into the world *incognito*.

We maintain that millions of people in the past have known Jesus in every way that was essential to their well-being both for time and in eternity. They have known Him as their Saviour, Lord, Comrade and Friend. A Christian man said very recently that there is no one whom he knows as intimately as he knows Jesus Christ. At present there are millions of Christians who know Christ well and savingly. They know Him to be divine because He has spoken the word of pardon in their hearts. They know Him to be human because of the human fellow-feeling which He has with them. They know Him as the one who has conferred upon them eternal life, and thus has opened to their vision the glory of an immortal destiny. They have realized in their experience that His saying to His apostles is also true for them: "Henceforth I call you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). It would be strange if nobody should know such a friendly Friend.

Of course, as has been said, there is another phase of this question. Nobody knows Christ fully. There are depths in His being and love that have not yet been fathomed by human experience. New light is constantly streaming from His character as it is portrayed in the gospels and epistles. Even Paul confessed that he had not yet attained. If we could com-

prehend Christ fully, we would be divine as He is. One of the chief features of our holy religion is that, in the study and practice of its principles, we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Christ is an inexhaustible fountain of knowledge and grace and redeeming love.

But true Christians know Christ in His fun-

damental character, and He is unspeakably precious to them. The Christian world has not needed to wait until the third decade of the twentieth century to know its gracious Lord and Saviour. Ever since He came into the world and died for man's salvation, many people have known Him, and know Him truly.—
L. S. K.

Preach Salvation



ND yet something more, far more and deeper; to wit, *the application*. For truth and righteousness are nothing unless they take hold on the soul of a man. It is the business of the preacher to drive them home. Not to exhibit them like bread in a baker's window but to feed the hungry with them; as Jesus said, "Give ye them to eat."

This is Salvation up to date: to bring men under the Cross, where Truth and Righteousness meet together and kiss each other in the reconciliation of a sinful soul with a holy God. But "the offense of the Cross" is always in evidence. The natural man prefers to climb up some other way.

"I am the way," said Jesus; "no man cometh unto the Father but by me." Down through the Valley of Repentance and up over the hill called Calvary, so runs the King's highway from a hopeless world to a happy heaven. And, if Christ be taken at his word, there is no other.

It is related that the little daughter of a gardener once, on being left to herself, wandered inadvertently into the Palace of Queen Elizabeth when a splendid reception was going on. She stood for a while, amazed and bewildered by the magnificent apparel of Her Majesty and ladies in waiting, and then—while they paused in smiling wonder at the strange intrusion—repeated with naive self-possession:

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Mid flaming worlds in these arrayed,
With joy shall I lift up my head."

Children are our best philosophers. "Except ye become as this little child," said the Master, "ye shall in nowise inherit the kingdom of God."

In all the world there is no pride like self-righteousness. Everybody wants to be saved, but multitudes refuse to be saved *gratis*. This is "the offense of the Cross." Hell is earned, but heaven is to be had for the taking; for so

it is written, "The wages of sin is death, but the gift of God is eternal life."

A Gospel of free grace! This is the Gospel that Christ himself preached at the crossing of the ways, like a huckster vending his wares; "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk without money and without price!"

In one of Paul's letters to Timothy, the young pastor of the Ephesian Church, he admonishes him on this wise: "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word! Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

If the preaching of our time is not what it should be the blame is largely due to people with "itching ears"—ears that itch for novelty, for entertainment, for sermons that will not ruffle their sins. "Like people, like priest." The law of demand and supply holds here as everywhere else. So long as there are congregations that call for smooth things there will be no lack of men in the pulpit to provide for them.

On one occasion Henry the Eighth was so displeased with a sermon of Bishop Latimer's that he ordered him to make an apology on the next Sabbath. The day came and the preacher, having announced his text, began thus: "Hugh Latimer, knowest thou before whom thou art to speak? Behold his most excellent Majesty, Henry of England, who can take away thy life with a nod! Take heed, therefore, how thou displease him." A pause, and then: "But, Hugh, consider thy message and whose Ambassador thou art. The King of Kings

hath sent thee! Deliver thy message, therefore, come what will; and tremble not."

"The Jews require a sign and the Greeks seek after wisdom," but we have no alternative

but to "preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, but to them that believe, Christ the wisdom and the power of God."—D. J. B.

Can there be Union through Love?



IN VIEW of the divided condition of Christendom into various denominations, there are people who seem to think that the only thing that is necessary to bring them together is Christian love. "Just love one another, and all differences will melt away, and you will come together spontaneously." Such seems to be the idea of the unionists.

But this view is fundamentally wrong. Do you ask why? Because it assumes that Christian people of the several denominations hate one another. That is not true. The Methodist, if he is true Christian, does not hate the Baptist, or the Presbyterian, or the Lutheran. On the contrary, these members of the various communions really love one another. Often they work side by side without friction or interference or envy. We can cite hundreds and hundreds of cases where this is true. There is, in fact, comparatively little wrangling today among the various households of Protestant Christianity as such.

True evangelical Christians do not hate the Romanists. They love them. While, of course, they sometimes criticise what they believe to be errors of the Roman system, that is poles and equators distant from hating its adherents. True Christians love everybody, no matter how wicked, how heretical, how unbelieving. The Christian does not hate the infidel. Why do so many Modernists and unionists always represent Christian people as if they held rancor in their hearts toward every one from whom they feel compelled to differ?

Paul could not and would not consent to a union with the circumcisionists and anti-nomians of his day, but he did not *bate* them on that account. Indeed, he said of the Jews who maltreated him, "Brethren, my heart's desire and prayer to God for Israel are that they might be saved." He was willing "to spend and be spent" for the sake of the salvation of all classes of men. He was "debtor to all men." So do all true Christians feel.

Then why do not all Christians come together in one great organization? Because, while they are one in love, yet, being limited in their conceptions, they cannot all think and

see alike. They are differently constituted; have different temperaments; their environments from childhood have been different; psychology teaches that there is much diversity in human dispositions. Yet, while they may differ on some doctrines or phases of the Christian religion, that does not mean that they do not love one another.

But it is not in the nature of love to compose intellectual matters that must be settled in some other way, or be left unsettled. If we love one another, and rejoice in one another's success as far as our conscience permits us to approve, it may be better for us to belong to different regiments in the Lord's army than for all to be forced into one regiment, which would thus be made so large as to be unwieldy. An army is made up of many divisions and subdivisions, and yet it has essential unity, and all its forces may be directed against the common enemy. While this ideal has not yet been reached in the Christian church, the idea of a constant warfare being waged among the evangelical denomination is a hallucination of the radical advocates of unionism.

The human race is divided into families. Is not that a better regime than for all people to be thrown together into one big, promiscuous group? The world has various nations and governments. Is not that better than for all of them to be under one government—a condition that would be impossible in the present state of affairs. What we want is not one government in the whole world, with one president or king over us all, but good will and fraternity among the nations that exist.

Among people who differ fundamentally, like the Evangelicals and the Modernists, love cannot bring them to an agreement. How could it? Evangelical Christians feel no rancor toward the liberalists; they love them. Indeed, they love them too much to let them go on in their chosen way without trying to show them their errors and calling them back to the true doctrine of the gospel, knowing how perilous is their departure. Sharp rebuke does not mean hostility; it means earnestness of conviction.

Let us illustrate. Christ could not come to an agreement with the Scribes and Pharisees of His day. Did that mean that He was filled

with personal antipathy toward them? No; Christ loved all men, and died for all. Why could not love bring about a *modus vivendi* between Him and His enemies, if it is the panacea for all divisions? Paul could not enter into a concordat with the Judaizing teachers of his day; yet he loved them. Why did not his love break down all barriers? Why did he not say: "It is true we differ, but let us agree to disagree and sign an armistice"? What a mixture of Judaism and Christianity that would have given the world!

So today, it is not want of Christian love that makes reconciliation with the Modernists impossible on the part of evangelical Christians. If there were no vital things for which the latter stand over against the modernistic conceptions, it certainly would be a great wrong to keep up the present controversy. And, besides, if any of the Modernists think that the differences are not vital, and for that reason there should be no debate, why do they continue to publish books upon books advocating their unevangelical views? They surely are doing a great wrong to throw the whole Christian church into a controversy over matters that they themselves regard as of no vital concern. Moreover, why do they introduce bitterness into the discussion by calling evangelical Christians many evil names? And how often, too, they misrepresent the orthodox views as if they had never read a solid work of that description!

Love can heal only such divisions as are founded on mere personal animosities, for such

differences are entirely unworthy of Christian people. But even so holy and sacred a thing as Christian love cannot make truth and error walk together in amity. If one man believes in the true deity of Christ and another does not, how can love reconcile them? If one man believes that the virgin birth is a fact, and is necessary for a divine incarnation, and to give the world a divine-human Saviour, and another man believes that Christ was naturally engendered, can Christian love reconcile their difference? Cannot every one see that something more is needed than love to bring about concord? "How can two walk together except they be agreed?"

The point is this: Love can and ought to heal all differences that arise from personal jealousies and animosities, but it cannot bring vital differences of doctrine into accord. And yet the true Christian, even while he rebukes error and defends truth, is actuated by love for his opponent and for all mankind. Let it be understood that Christian men who stand valiantly for the truth against heresy have no personal grudges. The present conflict is not a mere personal quarrel. Any man who thinks it is proves by that very token his superficiality; proves that he does not understand the situation, and hence does not grasp its vital seriousness. Let any heretical teacher repent of his error, and come back to the evangelical fold, and see whether he will not be cordially received and his course approved by his evangelical brethren.—L. S. K.

Preaching to the Spirits in Prison



LETTER that lies before me contains this question: "*Will there ever be messengers sent to preach the gospel in Hades to those who died without having heard it?*"

This question, in one form or another, is constantly presenting itself; and what is always in the background is the idea of probation after death, based on 1 Peter, 3:18-20. It may therefore be of service to the readers of this periodical to give them the substance of my reply to the letter referred to above.

This is the passage upon which the doctrine of another probation is commonly based:

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened in the Spirit; by which also He went and preached unto the spirits in prison;

which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing," etc. (1 Pet. 3:18-20).

The passage is admittedly difficult and obscure, which itself is reason enough why it should not be made the basis of a doctrine repugnant to the general teaching of the New Testament in regard to probation after death.

In making up our minds as to the meaning of this scripture, attention should be given to the following points:

1. The passage speaks of but a single instance of the kind referred to (whatever it was). It gives no hint that it ever happened except in the solitary case of those contemporaries of Noah, in the days before the flood. Hence there is no basis here, in any view of the matter, for the doctrine of a general probation after death. Moreover, there is no ac-

count elsewhere in the Bible, of a similar occurrence; and it is a general rule of Scripture that no important doctrine rests upon one passage only. There are always "two or three witnesses" at least.

2. The passage relates something that Christ went and did *by the Spirit*. It is supposed by some that the time "He went and preached" by the Spirit to those spirits in prison, was during the days His body laid in the tomb. But there is nothing in the text to support that view; nor is there any suggestion of such a thing in those scriptures (and they are not a few) which speak of our Lord's death, burial and resurrection. And even if we take the supposition as correct, there is yet nothing to indicate that He preached *Salvation* to them. The word "preached" in this passage is not the word commonly used throughout the New Testament (and by Peter himself in these Epistles) for *preach-the-gospel*. This weighs against the view that probation after death is taught in this scripture.

3. As to *when* it was that Christ did what Peter here relates, one's first impression, from the peculiar wording of the text, would naturally be that "He went and preached" to those persons when they were prisoners, in a disembodied state, in the nether world. For the apostle seems to say that Christ went to a prison, and preached to spirits who were in confinement therein.

But there is an alternative interpretation, and one that has the advantage of being in accord with the general teaching of Scripture, and in agreement also with other references to *the days of Noah*, by Peter himself, and by the Lord Jesus Christ as well. According to that alternative interpretation, Christ went—by the Spirit—to those ungodly contemporaries of Noah, *while they were yet men in the flesh on earth*, and proclaimed to them, or warned them of the approaching judgment of God. According to this view of the matter, the event related by Peter occurred in those "days," the 120 years before the flood, while the ark was a preparing, and the long suffering of God waited; and the phrase, "spirits-in-prison," tells what they were at the time Peter was writing his Epistle, and not what they were when Christ "went and preached" to them. That is to say, they were "spirits in prison" at the time Peter wrote, but not at the time Christ spoke to them in the Spirit.

I find support for this reading of the text in the next chapter, where a passage somewhat similar, both in thought and in construction, occurs. Speaking there of various

evil doings of men, for all of which they must "give account to Him that is ready to judge the quick and the dead," the apostle goes on to say: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6).

Whatever the difficulties of this passage, it is at least fairly clear that Peter is referring here to those, *now* dead ("them that *are* dead") to whom the gospel "*was* preached," in their lifetime; and was preached to the end that they might be delivered from judgment and might have eternal life ("might live") hereafter. If that be indeed the meaning of this passage in Chapter IV, then, because of the similarity of that in Chapter III, which is the subject of our present study, we are warranted in taking the phrase, "spirits in prison," as describing the state those men were in at the time Peter was writing his Epistle.

Furthermore, we may properly connect the dependent clause—"when once the longsuffering of God waited in the days of Noah," etc.—directly with the main clause of the sentence—"He went and preached"—making the verse read thus: "By which He went and preached unto the spirits in prison (which sometime were disobedient) when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." This reading, which clears up the main difficulty completely, does no violence whatever to the text. Indeed it finds support in the parenthetical clause ("which some time were disobedient"—lit. *disobeyed*) since manifestly they could not have "disobeyed," except a divine commandment had been given them.

4. Further support for the interpretation here proposed (and to this I attach much importance) is found in 2 Peter 2:5; where it is written that Noah was "*a preacher of righteousness*," and that God saved him when he brought in the flood "upon the world of the ungodly." This makes known that Noah preached righteousness (which involves *judgment*) to the men of his day, who afterwards were destroyed by the flood. But Noah was a prophet; and therefore, according to what Peter had just previously declared, it was *not* Noah himself who preached to them, but "*the Spirit of Christ that was in*" him. (1 Pet. 1:10-12).

Thus, in the light of other passages in Peter's Epistles, we find a clear and satisfactory explanation of the text we are studying. For, taking all the related scriptures together, it appears that Christ, in the days before the

flood while the ark was being prepared, went *by the Spirit* and preached *through Noah*, to the men of that day, proclaiming the approaching judgment and commanding them to repent (cf. Ac. 17:31); to which warning, however, they gave no heed, and to which command they "were disobedient."

5. Finally, the Lord Himself, in order to enforce His warning as to the sure and sudden destruction of the impenitent, made reference on several occasions to "the days of Noah," and to the judgment that overwhelmed the

world at that time (Mat. 24:37; Lu. 17:25,26). These references, and in particular the statement that "the flood came and *destroyed them all*," forbid the thought that there could be, *for those men at least*, another probation. Christ's words serve most effectually to close the door of mercy against the wicked contemporaries of Noah; and those are the very persons, and *they alone*, to whom the apostle Peter refers in the text we are here studying. Therefore the doctrine of another probation has no support in that passage.—P. M.

Historical Method of Scripture Interpretation



HE Historical Method of Scripture interpretation, as it is often employed, ends without Christ because it begins without Him. It insists upon treating Scripture as it would treat any unreligious or heathen literature, and with no relation to its divine authority. Let me show the effect of this method upon the interpretation of the New Testament, for the authority of the New Testament is also undermined. The system of Biblical interpretation which sees the reality prefigured in the Old Testament shadows, is discredited as unscientific.

What is the effect of this method upon our theological seminaries? It is to deprive the gospel message of all definiteness, to make professors and students disseminators of doubts. Many a professor has found teaching preferable to preaching because he lacked the initial Christian experience which gives to preaching its certainty and power. He chooses the line of least resistance and he becomes in the theological seminary a blind leader of the blind. He does not conceive it to be his duty to furnish students with any fixed conclusions as to doctrine, but only to aid them in coming to conclusions for themselves.

The result of such teaching in our seminaries is that the student, unless he has had a Pauline experience before he came, has all his early conception of Scripture and of Christian doctrine weakened, has no longer a positive message to deliver, loses the ardor of his love for Christ, and at his graduation leaves the seminary not to become a preacher or pastor, as he had hoped, but to sow his doubts broadcast, a teacher in some college, as editor of a religious journal, as secretary for some Y. M. C. A., or as agent of some insurance company. This method of interpretation switches off on some

sidetrack of social service many a young man who otherwise would be a heroic preacher of the everlasting gospel.

The theological seminaries of all our denominations are becoming so infected with this grievous error that they are not so much organs of Christ as they are organs of anti-Christ. That accounts for the rise all over the land of Bible Schools to take the place of Seminaries. Oh the pity that money given the Godly men to provide teachers of the gospel should be devoted to undermining the Christian cause!

The unbelief in our seminary teaching is like a blind mist which is slowly settling down upon our churches and is gradually abolishing not only all definite views of Christian doctrine, but also all conviction of duty to contend earnestly for the faith of our fathers.—Dr. A. H. Strong, for many years President Rochester Theological Seminary, and considered by many the greatest Baptist theologian America has produced.

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Notes and Comments



IN AN incidental way, making it all the more impressive, the apostle Paul paid a high tribute to the Scriptures of the Old Testament: "For whatsoever things were written aforetime were written for our learning, that, through patience and comfort of the Scriptures, we might have hope." We know that he was referring to the Old Testament, because in a previous verse he quoted from Ps. 69:9, which says, "The reproaches of them that reproached thee fell upon Me." Note that Paul said, "*Whatsoever* things were written," were

written for our learning. He made no exceptions. He did not go through the Old Testament and pick and choose. He declared that all of it had value. And Paul was right. Even the genealogical tables are inserted for our instruction, in order that we may see that the inspired writers were writing history, and thereby placing God's whole revelation and His plan of redemption upon an historical basis—that is, a basis of truth and reality, not of myth and fiction.

Here is depressing news. Mr. Walter B. Pitkin submitted the Ten Commandments to five hundred college men and women, and asked them to indicate the order in which they should be ranked. What was the outcome? "In the five hundred ratings, the five social commandments were believed to outrank the religious commandments." That is, the commandments dealing with our duties to man were declared to be of higher grade and importance than our duties to God. Is it any wonder that many intelligent people are in doubt about the utility of our academic institutions? In so many cases they seem to produce one of two baleful effects—either they wither and dull the moral and religious perceptions, or else they fill men's minds with so much conceit that they think they know better than anyone else and are unwilling to learn from Christ and the Bible. We wish that we could reach the ears of all those five hundred college people and inform them that Christ placed love to God first and love to man second. Was Christ right or was He mistaken? Will the wise five hundred answer?

Attention is called to some things that Dr. Henry Sloane Coffin said at the time of his inauguration as president of Union Theological Seminary. In part of his address he deprecated and even severely censured the present Fundamentalist-Modernist controversy. He thought it useless and wearisome to the public. Yet in another part of the address he made this declaration: "Union Theological Seminary is committed to the cause of Christ, to His faith and His purpose and His redeeming power, to train men and women to spread the gospel." But who is the Christ to whose cause the seminary is committed? Is He the plenary Christ of the Bible, prophetic and apostolic, or a being who has been fabricated by Modernism? If He is the Christ of the Bible, the historic Christ, then Union Seminary is committed to the real Christ, and will have to join in the present controversy in order to carry out Dr. Coffin's pro-

gram. If it does not, Dr. Coffin's profession and practice will not agree.

Some people accuse the evangelical defender of abusing "good men" when he points out the errors of those who advocate heresy. It all depends on one's definition of "good men." If "good men" can deny the divine inspiration and authority of the Bible, and thus question the revelation of God, then, of course, the accuser is right. But "good men" are usually thought to be those who are not so very bad, those who practice the common decent virtues. In this respect we do not know that Arius was a bad man; yet what a misfortune it would have been if the church had permitted the pagan element in that heresy to become a part of the Christian system! No doubt Abelard was a very decent and respectable man, and may have been kind-hearted, as well; but would not his heresy, if adopted, have spelled the devitalization of Christianity? The same may be said of Semler, one of the fathers of present-day rationalism.

The following patent facts will indicate how ill-advised are Dr. Coffin's criticisms of the controversy now going on between liberals and evangelicals. An acute reviewer has the following to say of Dr. George Holly Gilbert's book (just from the press), "Jesus and His Bible": "Both Jesus and the Bible suffer disparagement at this author's hands. . . . It is the scissors method we meet on every page. Excision of everything in the New Testament which stands in the way of minimizing of Jesus is the path by which the author proceeds to his conclusions. He is especially hard on the writer of the Fourth Gospel and St. Paul. . . . For neither the Bible nor the Jesus presented in this volume is worth having." Dr. Gilbert is a professor in the Chicago Theological Seminary, a supposedly Christian school established for training ministers of the gospel. Are evangelical Christians to remain silent when such destructive books are pouring thick and fast from the press? Brethren, are not some people "asleep at the switch"?

More light has come to hand since the foregoing paragraphs were written, showing that our statements regarding Dr. Coffin are correct. We have just examined his recent book, "The Portraits of Jesus in the New Testament." And what do we find? Not the whole Christ as He is set forth in the New Testament, but a reduced and mutilated personality. He holds that the different writers of the New Testament present contradictory conceptions of Christ, and hence we must go through their

writings and pick out what is "essential," and that is all we need to accept. This enables Dr. Coffin to "get rid," as someone puts it, "of whatever in the New Testament delineation of Christ does not meet with his approval, such as the virgin birth, the bodily resurrection, and the substitutionary theory of the atonement." Therefore we repeat that, when Dr. Coffin avers that Union Theological Seminary "is committed to the cause of Christ," we have a right to know which Christ—the divine-human Christ of the Bible or the fanciful and humanly concocted person of the "modern mind."

In this connection let us add a reflection. To fix up a Christ of our own conceptions, limited as we are in all our faculties, and then admire him so greatly, and even worship him as our Lord, is surely a mark of the "superiority complex." And, moreover, it looks very much like idolatry to worship any kind of a being of merely human invention. Let us try to think the proposition through. If Christ is to be worshipped at all and trusted as our Redeemer, He must be the Christ of special revelation, for such a being is beyond human invention.

Still another thought needs to be added in order to be thoroughgoing. If the immediate apostles of Christ, who were associated directly with Him during His earthly life, or who saw Him in His glorified form, drew contradictory pictures of His person and His teaching, what becomes of their inspiration? It is cancelled. Therefore, according to this view, we have only a human conception of Christ even in the New Testament. Besides, if the New Testament portraits are contradictory, the immediate disciples of Christ must have been very unreliable observers and reporters, to say nothing of their being divinely inspired. Then what dependence can we put in the New Testament portrayal of Christ? Very little, if any. This gives us a very uncertain and flitting Christ, unreliable even as an ethical guide. Yet He Himself claimed to be the Son of God and to teach the truth and the truth only. Cannot every one see that the Christ fixed up and reconstructed by Modernism is an extremely nebulous character? A seminary committed to such a being will have no message for this sin-stricken old world.

As an encouraging offset to what was said in a preceding paragraph relative to the dangerous teaching in academic institutions, the report comes that forty-five students in an ethics class in Emporia College, Emporia, Kansas, when asked to vote on the relative importance of the

Ten Commandments, gave the first place to the first commandment, "Thou shalt have no other gods before Me." Afterward came the commandments dealing with man's duties to his fellowmen. This is encouraging, and indicates that the professor of ethics in the said college teaches the true doctrines and morality of the Bible.

It seems that Bishop William T. Manning is trying to "carry water on both shoulders." In an article in *The Forum* for last December he declared that the Fundamentalists and Modernists are both wrong. His major point seems to be that the former believe too much and the latter too little. So he is going to climb upon the top rail of the fence, flap his wings, and proclaim precisely what is right. He flays the Modernists because they rob Christ of His Deity and reduce Him to human proportions. Then he turns on the Fundamentalists because they believe that the early chapters of Genesis are historical instead of mythical and poetical, and because they do not accept the evolution theory. An infidel paper scores him unmercifully, and calls him the "fifty-fifty" bishop. It rightly points out the absurdity of his position, and even calls him "hopelessly befuddled." It also rightly says that, if the Bible is mistaken when it refers to natural things, there is no good reason for accepting it when it professes to reveal spiritual and eternal things. When will the middle-of-the-road men learn to think their propositions through?

Our controversial bishop, fighting out there in the middle of the road, and slashing now to the right and anon to the left, presents a bellicose picture. Let us see how well he thinks a subject through. He calls Christ God. He insists on His Deity. In this the bishop is correct, according to the teaching of the Bible and of historic Christianity. But what a strange God the Christ of our bishop is! Christ endorsed the whole Old Testament, and never treated a single historical passage in it as "poetry." Never one! On the contrary, He put His own stamp and seal upon Gen. 1:7 and 2:24, and based upon those historical data the institution of monogamous marriage (see what He says in Matt. 19 and Mark 10). He even added to the Genesis record of the creation of the first man and woman the solemn injunction, "Whatsoever, therefore, God hath joined together, let no man put asunder." But if Christ is the eternal Son of God, the narrative just as it stands in Genesis must be true, for God could not be mistaken. He was *there*

when He created the primogenitors of the human family.

A most interesting debate occurred in *The Forum*, New York, for October and November, between Washington Pezet and Dr. Clarence True Wilson. In the October number Mr. Pezet charged the Methodist Church with interfering with legislation in the United States Congress to such an extent as to transgress the principle of the separation of Church and State. The Methodist Church even has an expensive building near the Capitol, in which are its headquarters for carrying on its work of "interfering" with the work of Congress. This, to Mr. Pezet, is an ominous sign of a "liaison between Church and State." In the November number Dr. Wilson, General Secretary of the Methodist Board of Public Morals, comes back at Mr. Pezet with a most effective rejoinder. It is a model of polemics. Dr. Wilson never mentions his opponent, nor does he quote a single sentence from him; yet he answers him most completely. He shows that the Methodist Church tries to influence Congress only on *moral* questions, never on purely political or party issues. Yes, while the church is a spiritual institution, the ruinous old saloon would still be doing its deadly work in this country had it not been for the sacrificing and heroic work of Christian people, who did not do this work as churchmen, but as loyal and public-spirited citizens, entitled to just as much of a voice in the government of the country as any other kind of citizens.

Several magazines issued by the Rationalistic Press Association of Great Britain reach our desk quite frequently. This association is the outstanding infidel organization of England. Its chief purpose is to destroy Christianity. We note two characteristics. It is bound up body and soul with the theory of evolution. Indeed, its world-view and its infidel position are chiefly based on the conflict between Christianity and evolution, the latter of which it swallows whole. The other feature is that infidelity is no longer deistic, but baldly atheistic. For instance, in reply to Sir Oliver Lodge's contention in a recent book that purpose in nature proves an intelligent Creator and Designer, a vigorous writer points to the many hard and cruel facts in the natural world, and thus tries to disprove the existence of God. Thus we see that when men accept nature alone as their teacher, they are apt to become atheists, although not necessarily so. This proves that men need a special revelation, such as we have in the Bible, to assure them that there is a

God, and that He is a God of love, in spite of the trials and afflictions that He permits to come into the world.

And it is true that, while we can clearly see vast intelligence and power displayed in the natural realm, we do not see such clear evidences of love. We might say that nature in some of her phases betokens a beneficent Creator and Ruler, but in other phases she might be interpreted otherwise. Then how are we to know whether God is a God of love? Only through His revelation in His Word and in the gift of His Son. This revelation teaches that sin has come into the world against the will of God, and has wrought much injury; but it also teaches that God, out of love for the sinful world, sent His Son to save sinners and bring them back into holy and happy accord with Himself. The same blessed Book also teaches that all wrongs will some day be righted, and that affliction in the present life is largely disciplinary and will enhance our joys in the eternal world. Yes, we need the Bible to get the right conception of God.

Relative to the foregoing statements, we read this caption in one of our exchanges: "God Revealed, Not Discovered." This heading expresses a truth that is based on history, experience and observation. Examine the pagan religions and note how crude and defective are their conceptions of God. Some of them teach outright pantheism; some of them are non-theistic; some are polytheistic; others are animistic. All of them teach very inadequate and unsatisfactory ideas of the divine Being. The same is true of philosophy. From a Christian viewpoint, how insufficient are Plato's and Aristotle's doctrines of God, although they are the best that the ancient philosophers could attain. We have read a large number of recent books on science and philosophy whose authors try to figure out by their own devices the character of the ultimate Cause of all things. But they fall far short of the Biblical doctrine of God—a personal, all-wise, all-powerful God, righteous, just and merciful God, ready to forgive those who come to Him for salvation; yes, and a God, too, who comes into the world to sacrifice Himself and redeem mankind from sin, and bring the race to an ultimate destiny of blessedness. In His true character God cannot be discovered by human wisdom. He can be known only by revelation. We have that revelation in the Bible and in the incarnate Son of God.

A clipping has been sent us from Denver, Colorado. It contains criticisms of the church,

ministers and theology by a university professor and two university students. If there is any value in their fault-finding, it is negative. We would like to suggest to the professor that, before he pronounces any more caustic judgments, he resign his professorship, take charge of a church, and show the rest of us precisely how church work ought to be conducted. No doubt, after such an experience, he would be a good deal less profuse in his criticisms. As to the sage remarks of the students, we are not sure but it would be just as well for them to pay their chief attention to their lessons in school, master them well, grow in maturity of mind and character, and wait until they have had some years of real experience in the work of the church, and then perhaps their criticisms will be fewer, and what there are of them will have a better basis and will be received by older people with better grace and more confidence.

People of maturer age and experience do not precisely resent the present disposition of young people to criticise and pronounce judgment on everything under the sun, and a good many things above the sun, for it is natural for novices to want to air their opinions. But these youths might as well know first as last that their observations on the deep and perplexing problems of life do sound crude and parvenue-like in the ears of people who have wrestled with those same problems for many years. This is not said in a spirit of harshness, nor is it written by one who does not love and sympathize with youth; but it is written because it is a wholesome thing for young people to know how others see them, and what kind of a picture they make in the eyes of people of years of experience.

Apropos to the question of the relation of youth to age, quite unnecessarily agitated today, we think, it might be said that "one is never too old to learn." Those of us over whose heads a number of decades have passed, and who are inclined to be studious and thoughtful, can truly say that there has never been a year of our lives in which we have learned as much as we have during the last year. We can also say truly that many of the views that we entertained in our youthful years were given up long ago as being crude and premature. This does not mean that youth has no right to cherish its own views and try to think on deep problems; it simply means that youth should be humble and teachable, just as those of maturer years should be, in view of the fact that there is so much to learn

and that we can know so little even at the best. The simple fact for all to remember is that man's education is never complete.

Terms are often used loosely, thus giving the wrong impression and doing harm in an insidious way. The other day we heard a man say—and a man who was thoroughly evangelical at heart, too—that the Scribes and Pharisees of Christ's day were "very orthodox," and yet they rejected the truth as Christ proclaimed it. This is not correct. The people who opposed Christ and sought to destroy Him were anything but orthodox. They thought wrong, they acted wrong. They perverted the teaching of God's Word, which was that the Messiah would come in lowly guise (Isaiah 53). Their Scriptures also taught them that the harsh and vindictive and persecuting spirit was wrong. The word orthodox is of Greek derivation: *orthos*, meaning right or true, and *dokein*, meaning to think; therefore it means to think rightly and truly. The word heterodox (Greek, *heteros*, other, and *dokein*, to think) means to think otherwise than along the right line. Therefore the persecuting Scribes and Pharisees, who misinterpreted the Scriptures, were heterodox, not orthodox.

By certain people today much emphasis is laid on life. They say that Christianity is life. "If a man lives the right kind of a life, he is a Christian," is nearly, if not quite, the saying much in vogue today, especially among the Modernists. Is there not both moral and spiritual peril in such emphasis? Is it not a mark of self-righteousness, if not of actual Pharisaism? Who lives such a good life that he can say, "I live just the right kind of a life; therefore look at me if you want to see a real Christian"? The true Christian will never make such a claim. He will rather confess that he is a sinner, and that he often "comes short of the glory of God." He confesses that he is saved by grace, not by any merit of his own. He gives all the glory to God through Jesus Christ. If he does live the spiritual life, which he ought to try to do, he will confess that it is solely because he has been born again, born of the Spirit; for "that which is born of the flesh is flesh; and only that which is born of the Spirit is spirit."

The *Presbyterian* informs us that Dr. Clarence E. Macartney delivered an address at Union Theological Seminary, New York, last November. This looks as if that seminary is at last willing to hear the evangelical side of the questions at issue. Did Dr. Macartney trim

and temporize when he stood before that assembly? Not for one moment. He was kind and courteous, but he certainly "talked right out in meeting." His listeners went to school for an hour, if they ever did in their lives. Speaking of the modernistic attitude toward the Bible, he said pointedly: "The 'Thus saith the Lord' has faded immeasurably, and in its place has been substituted, 'Thus saith the mind of man.' Christianity cannot be historically false and at the same time 'ethically beautiful and true.'"

Characterizing the modernistic method of mutilating the Bible by the rationalistic process, Dr. Macartney, in the address referred to above, offered these keen remarks: "We are to go through the Bible and find out here a word of man and there a Word of God. But what is to be our guide in distinguishing between the revealed Word of God and the tribal religion or the stone-age morality? When has revelation progressed sufficiently to be worthy of our acceptance? The answer is, man's reason is to be the judge and guide. And that in turn means that ultimately we depend, not upon revelation, but upon human reason, which, as Mr. Ingersoll himself confessed, is but a 'flickering torch borne on a starless night, and blown by the winds of prejudice and passion.'"

Never has the vital difference between Modernism and evangelical Christianity been more aptly and startlingly put than in the following quotation from Dr. Macartney's address: "By personal experience I mean the experience at the foot of the cross, where love bled and died for guilty sinners. The real division in Christianity today is just here. It is not as between modern and ancient modes of thought, nor between educated and uneducated men, nor between liberally minded men and reactionaries and bigots; but between men who, before the cross of Christ, have had their hearts melted in wonder, praise and awe, and men who, confronted by the same cross, 'care for none of these things.'"

A truer distinction was never made than Dr. Macartney's remarks which are quoted in the preceding paragraph. Take the distinctions one by one. The difference between the Evangelicals and Modernists is not that between culture and ignorance. There are educated men on both sides—that is, educated in the academic sense of the term. The chief difference we see here is that the Modernists read scarcely anything but books and articles on their own side of the question, while the Evangelicals read and

study both sides. As to one party being modern and the other ancient, that difference cannot be rightfully held, because the evangelical party are living today just as are the Modernists, and are just as alert to the progress and needs of the times. On the question of being liberal minded, we would simply ask whether it is a mark of the liberal and open mind to ignore all opponents and refuse even to examine their arguments. No; Dr. Macartney struck the keynote: the essential and vital difference between the Evangelicals and the Modernists is the difference in their attitudes toward the person and atoning work of Jesus Christ. The more this fact is recognized, the clearer will become the atmosphere. Is Christ the atoning Saviour of the world or is He only a great and good Teacher who was slain as a martyr? There is the *crux*.

If Christ did not die to make expiation for sin; if He did not suffer and die as man's substitute before the law of justice; if He did not take man's place as the sacrificial Lamb of God, then why did He die? Will the Modernists tell us just why He suffered and died? Do they reply that He died as a martyr to the truth? But could a mere martyr free us from sin? Moreover, there have been many martyrs, and they died bravely, some of them joyfully, for the sake of the truths they cherished and the Redeemer in whom they believed. St. Ignatius was a martyr. So were Polycarp and Justin. So were St. Jerome and John Huss. So were Ridley, Latimer and Cranmer. Does anyone point to them as having died to save the world? Then what was unique about the martyrdom of Christ, if that was all it was, that made Him different from other men? These are questions that await an answer on the part of those who profess to believe in Christ and yet deny His atoning merit and death on the cross.

But more questions need to be answered by those who deny the substitutional atonement. It would be a satisfaction to know how Modernists explain what Christ meant when He said that He would "give His life a ransom for many." We should also like to know the modernistic interpretation of this saying of Christ: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Likewise it would be in order for Modernists to explain the following texts: "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us;" "Herein is love, not that we loved God, but that He loved us, and gave His Son

to be the propitiation for our sins;" "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." You may search the world over, and you will find no doctrine like that of the atonement of Christ anywhere else—no teaching that the shedding of a man's blood made expiation for the sins of the whole race of men. Therefore Christ must have been what He claimed to be, the Son of God incarnate, in order to be able to "taste death for every man."

The person who believes in the freedom of the will within its divinely prescribed limits also believes in the reign of law in the natural realm. Freedom and law are not conflicting but complementary terms. An acute recent writer puts it in this way: "But, on the other hand, the personal or spiritual-moral aspect of the universe requires the mechanical as the theater of its activity. Personal freedom can live and breathe only in a fixed or determined atmosphere. The moral drama of human life must have a stage-setting that is fixed and can be counted on, and it can be enacted only in the environment of a mechanical world." Cannot everybody see that, if the world were a welter or a chaos, human free activity would be impossible? Men and women could not play a drama unless they had a stage which stays where it is put.

Only a short while ago some of the modernistic leaders of the Methodist Church were declaring that all was sweetness and light in that ecclesiastical fold—that is, there was no serious controversy. But these men have proved themselves poor diagnosticians, poor interpreters of the times. At the time of this writing (Dec. 20, 1926) the Methodist house of bishops have come out with a sad lamentation over their church. No orthodox person in their whole communion has given forth a more alarming note. The bishops declare that "spiritual rebirth" is "methodism's primary need." These are some of the charges they enumerate: "Conversions are hardly expected. Christ is virtually ignored as a divine Redeemer from sin. Sin is largely banished from our vocabulary. Multitudes of Methodists have ceased to believe in intercessory prayer." There is more. The address is a veritable jeremiad. But what is the cause? We believe it is largely due to the rationalism taught in the seminaries and colleges and the course of study pursued by the young preachers. Such teaching atrophies the spiritual power of any church.

Who is behind the times? At a recent meeting an evangelical teacher of theology read a

paper on the doctrine of Trinity. He upheld the Biblical doctrine, and traced it down the ages through the evangelical creeds and theologians. He upheld the doctrine of the "ontological" or "immanent" Trinity, holding that, since God reveals Himself in the Bible as a triune Being, He must be triune in His very essence, or He has given a false revelation of Himself. A discussion followed. One Modernist, who took part in the discussion, said to his friends afterward that the position of the essayist was "fifty years behind the times." But what doctrine did the critic himself advocate? The old doctrine of the so-called "economic" Trinity, which was condemned as a heresy by the Christian church in the early centuries of the Christian era. Thus the critic's doctrine was some 1600 years behind the times. The trouble with the Modernists seems to be that they have not read church history carefully, and therefore do not know that their own heresies are hoary with age.

Much is also said today about "the way of Jesus." That is, we must live as Jesus lived. If we do, we are Christians. But who *can* live such a life as Jesus lived? Who *does* live such a life? Suppose a man should point to himself and say: "Behold me! Note what a Christlike and beautiful life I live! Take me for your example!" what would the world think of him? It would pronounce him a Pharisee. And, besides, no one in his natural state can live the true Christlike life. Christ Himself insisted on the need of the new birth before any one can even "see the kingdom of God." To ask an unregenerate man to live according to "the way of Jesus" is to require an impossibility. Men are Christians because they are born again through faith in Jesus Christ. After that, they will try to follow in Jesus' footsteps, but will always acknowledge that they are "sinners saved by grace."

Modern thought—so-called—puts an overemphasis on the *example* of Christ. That is important, but it is not our Lord's whole nor His chief teaching. In some ways we may try to live as Jesus did; we may accept Him as our *human* example, walking in the way of the Lord. But there are many respects in which we cannot do what Jesus did. For example, we cannot perform miracles, cannot still the storm, feed the multitudes miraculously, heal lepers by a word, open blind eyes suddenly, cast out devils by a simple command, raise the dead to life. Neither can we atone for sin, nor forgive sins, nor sit on the judgment throne at the last day, nor confer on believers life eternal.

So let us use discrimination when we speak about walking "in His steps." It is only insofar as He has set us a *human* example that we can try to imitate Him.

In his "everyday questions" department in the newspapers Dr. Cadman said some excellent things a few days ago regarding the Bible. Such a statement as the following is invaluable. Speaking of the Bible, Dr. Cadman said: "It is universal in its appeal, because it is the pre-eminent and soul-moving record of God's self-disclosure to His children."

But our friend almost always drops a fly into the ointment. For instance, in the same talk he says of the various books of the Bible that they "record the highest known religious experiences of the race." But when a Modernist uses such language, you must always ask him how such experiences came about. Were they simply the result of the religious evolution of the race, or were they the product of a direct revelation from God? The Bible itself decides the question for us, for it declares something like two thousand times that God "spake" to His prophets and apostles.

Speaking of the Bible in the same article, Dr. Cadman says: "It is the more divine because it is the most human of all religious oracles." Here is ambiguity. What does he mean by saying that the Bible is "the *most human* of all religious oracles"? Does he mean that it has been produced from a human source? Or does he mean that it meets human need more fully than any other religious teaching? If he means the latter, he is correct; but why did he not say so plainly? Should it be said that the Bible was produced by the experience of the prophets and apostles, we reply that such a statement is not accurate. The Bible came by direct divine revelation, and by that divine act it produced the experiences it records. God, not human experience, is the source of the revelations given in the Bible (2 Tim. 3:16).

The following item is sad and humiliating enough to make us Americans bow our heads in shame. An English magazine contains this paragraph under the caption, "Child Atheists":

A circular has reached us from America, issued by the Junior Atheist League. Bearing a photograph of its sixteen-year-old girl secretary, and with a slip attached for enrollment, it says: "The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught the rising generation as the chief end of man. Dispelling the illusion of immortality, the League will free sons and daughters from the fear of hell and the hope of heaven. Sacrifice for post-mortem

considerations will be shown to be criminal folly. As soon as 5,000 members are enrolled in a locality the first monthly lesson will be mailed."

The proclaimers of evolution do not always use soft speech nor use the soft pedal. Here, for example, is Professor David S. Muzzey, of Columbia University, who, referring to the opponents of evolution, says that "the nation is bound like a Gulliver by religious and patriotic bigotry." He goes on: "To apply the term 'Fundamentalists' to the leaders of this shackling is a gross misnomer. They are arrogant superficialists." Do you call that "honey-eyed speech?" And is it true that the men who read both sides of the question of evolution are "arrogant superficialists"?

* * *

Wayside Gleanings

The Supreme Courts of Virginia and New Jersey have recently declared that professional baseball is illegal on Sunday.

We clip the following from Dr. D. M. Pantton's magazine, *The Dawn*, published by Charles J. Thynne & Jarvis, London. After saying, as was right, that evangelists should conduct their part of the controversy in the spirit of love and gentleness, the editor continues:

"But the stern facts have to be told. We used to be assured that the old faith, when once cleansed of incredible accretions and founded afresh on historical criticism, would be eagerly embraced by the rising and better educated generation. Now, on the contrary, the outstanding Modernist in England asserts—apparently without sorrow or alarm—that it is precisely this process of criticism which is reducing the churches to timber-yards, and the youth of our day to hesitant skeptics. Bishop Barnes, preaching at Westminster Abbey on September 19th, said:

"The triumphs of the scientific method have been combined with the conclusions of Biblical criticism to make men doubt the truth, not only of the first chapter of Genesis, but also of many a New Testament narrative. Slowly at first, but with increasing momentum, the movement has gone on, until now it is difficult to get well-educated youth of character and ability to enter the ministry. The drift from the churches has been widespread."

Then Dr. Pantton adds: "When doubt speaks in the pulpit, infidelity sits in the pew, and must sooner or later empty it."

To our mind, the aplomb and cold-heartedness with which Dr. Barnes contemplates the

destructive results of the views for which he stands, is little short of horrifying in a Bishop of the Anglican Church. Does it mean that the theory of evolution and the higher criticism of the Bible have a tendency to quench the generous feelings of the human heart? If Bishop Barnes really believes that his views produce such deadly results, he ought at once to renounce them, and broadcast his conversion to all the world.

The Governor and Prefect of Constantinople issued a decree that "men must dance only with men, and women only with women," and that "dancing schools also must not admit children and must provide separate rooms for the two sexes."

Ernest V. Sterry, editor of the newly established *Christian Inquirer*, was arrested in Toronto, Canada, on Jan. 11, on the charge of uttering "blasphemous, indecent and profane libel of and concerning the Holy Scriptures and the Christian religion." He is to be represented by E. Lionel Cross, negro lawyer, editor of the *Atlantic Advocate* and solicitor for the Rationalistic Society of Canada, which has volunteered to back Sterry "to the limit."

A recent report of the United States Bureau of Education shows that in 1920 there were 4,931,905 illiterates over ten years of age in this country; 3,084,733 of these were native-born American citizens.

The Salvation Army is to become a "Salvation Navy" as well. Creation of a Mariners' League to extend the army's religious influences and social and educational advantages to sailors throughout the world was announced by Evangeline Booth. Roald Amundsen is its first honorary member. Regular services similar to street meetings ashore will be held on ships and seamen's homes in the principal seaports also are planned.

Ten students were injured in a fire at the Randolph Macon Academy, Fort Royal, Va. At Mercersburg Academy, Mercersburg, Pa., flames destroyed historic "main hall" with a loss of \$300,000.

Doubt has been thrown on the alleged "missing link" skull which Dr. C. J. Heberlein, a Dutch professor, found in Trinil, Java, last fall. The man who in 1892 unearthed part of an ape-man's skull in the Trinil district of Java—Prof. Eugene Dubois—says that photographs of the Heberlein find indicate that it is no more than part of the leg bone of a prehistoric animal resembling the elephant. He

points out the fact that remains of these creatures are frequently found in Java. So that's that!

It is reported Dr. Harry Fosdick said in an address at Harvard University: "I do not believe in Christianity. Ninety per cent. of it is Pagan." If this is what he said, he perhaps means the Christianity he preaches.

The World's Tenth Sunday School Convention will be held in Los Angeles, Calif., July 11-18, 1928. This will be the third S. S. World Convention to be held in the U. S.—the first was held at St. Louis, in 1893; the second at Washington, in 1910. It was held at Jerusalem in 1904; Rome in 1907; Zurich in 1913; Tokyo in 1920; Glasgow in 1924.

Sacramental wine is not necessary for observance of Jewish holidays, the Union of American Hebrew Congregations, a reform organization, declared at Cleveland.

Captain Peter Emanuel Wright printed a slanderous assault on the memory of William E. Gladstone, and the son of the great British statesman sued the captain in the English court. It would seem the captain gathered his information for his sensational story from gossips, and he will likely not soon again rush into print to defame a good man's memory.

The Society of Methodist Ministers' Sons is combating the idea that ministers' sons are a wayward lot by gathering statistics on the subject. The society's membership includes Melville Stone, founder of the Associated Press; Paul Helms, president of the General Baking Corporation, and District Attorney Buckner of New York.

Federal Judge Winslow of New York suspended a prison sentence on John Spinella, 18, charged with possessing narcotics, on condition that the youth attend church once a week for one year.

The *Christian Observer*, one of the best weekly religious papers that comes to our office, is now in its 114th year. But the more noteworthy record of this weekly is that since 1827—just 100 years—it was owned and directed by one family. Dr. Amasa Converse directed its policy from 1827 to 1872; his son, Dr. F. Bartlett Converse's connection with this weekly was from 1858 to 1907; and the grandson, Mr. Harry P. Converse, is still carrying on the work after 27 years of service since 1899. These one hundred years during which the Converse family carried on the work of publishing

a church paper were years filled with much discussion of doctrinal points, including the New and Old School schism (1834-1839); the question of strict interpretation of the doctrinal Standards of the Church; the question of the relation of the Church to the State (1861-1870); between 1880 and the beginning of the twentieth century questions relating to the inspiration of the Scripture, the origin of man and the deity of Christ; and within the last few years, the question of Modernism and all its implications. Through all these controversies the *Christian Observer* has stood squarely for the integrity of the Word of God, the deity of Christ and the reality of the Atonement—a splendid record!

A challenge to wets "to put forth their platform and name their candidate" was issued by Senator Borah (Rep.) of Idaho, at the annual banquet of the Citizens' Committee of 100 for Law Enforcement and Observance, held in Washington.

Since 1900 the number of Protestant communicants in Asia has increased from 622,460 to 1,533,057; in Africa from 342,857 to 1,015,683 (not including Europeans); in Australasia, Latin America and the West Indies from 138,388 to 368,228; in Dutch East Indies from 117,092 to 647,728.

The following information makes the earnest believer sad indeed. It points to the ruin wrought by false teaching, together with men's vaulting ambition for scholarship at the expense of Christian faith and earnestness. It is quoted from Ernest Gordon's survey of religious life and thought, as given in a recent number of *The Sunday School Times*. This is what he says of Modernism:

"It paralyzes the educational system that American Christianity has built up in Japan. Professor Takasugi sums up the contribution that our American seminaries, through their graduates, have made to Christian education abroad as follows:

"The future of Japanese education is not altogether bright. We do not find much religion in our schools, and education without God and Christ is not ideal. The mission schools do not wield so strong an influence as they did years ago.

"Have the missionaries lost their old enthusiasm to win their students, or have the non-

Christian members of the faculties ousted religion's influence? That there are many learned professors without Christian heart or conviction, or, worse still, with antipathy toward Christianity in these institutions, does not speak well for spiritual influence in mission schools.

"May it not be wiser to resist the tendency to lift middle schools to colleges and colleges to university grade, so long as it is not possible to get genuine and outstanding Christian professors?

"The Christians in Japan, both native and foreign, seem to have rushed after empty names rather than things real and substantial. Brick and stone have been piled up imposingly on their college campuses, but do power and personality make it holy ground? Better sell out your mission schools to money-making corporations, if you cannot win souls to Christ in your magnificent halls of brick and stone."

"Mr. Takasugi says of the Gyosei School, which is run by French Catholic fathers:

"It has a crowd of applicants, the very best students. The influence that the spiritual teachers in that school wield is marvelous, so much so that it has earned nation-wide respect. Why should we not duplicate this in our Protestant schools?"

Three New York federal judges joined in a plea to Secretary of Labor Davis to keep Yervand Karamian, 19-year-old Armenian, from being deported. Karamian claims Mohammedans in Persia burned his legs with a hot steel rod to keep him from bending his knee in Christian prayer.

Bishop Hughes of the M. E. Church, the Rev. William Murphy, Catholic, and Rabbi Solomon Freehof met on the stage of a Chicago theater and pledged to work for the abolishment of religious and racial hatred.

Authorities in Braunschweig province learn that when religion involves extra taxes many Germans get along without religion.

Registering as the member of any church in Germany, you must pay taxes to the state, and the money that goes to the churches. Braunschweig has been obliged to employ additional clerks to regulate those that wish to be put down as "without religious faith."

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THE ARENA

Evolution is Anti-Christian

By William B. Riley, D.D., Minneapolis, Minnesota



EVOLUTION is anti-Christian. It is another and opposing religion. Mr. Darwin lived long enough to see this fact and, we are told, even to deplore that people had taken his hypothesis and made "a religion of it"; and a religion it is! Any philosophy that proposes to account for this world in which we live and all that in it is, including mind, body and soul, or spirit, is a religion. This philosophy attempts that very thing. There are textbooks employed in the universities of the state now, and in my possession, that account for the mind and the spirit on a purely physical basis, "the result of molecular action and nerve sensation,"—textbooks that substantially agree with Professor Chapin in his volume on "Sociology," wherein he says, "The brute mind was gradually converted into human intelligence" (p. 108). And he later contends, "In the individual and in the social mind was born at least the idea of self, or personality, as a conscious life, soul, or spirit, dwelling in the body." See page 104, Riley on "Inspiration or Evolution."

We had last year in the Minneapolis high schools a volume by Burch and Patterson on "American Social Problems." It was rationalistic and infidel. We protested, and it was removed, and Hart's "Social Life and Institutions" put in instead.

What One School Text Teaches

This second volume is infinitely worse. It is blatantly atheistic. Here are some statements from it:

"The most striking fact in our history is undying human energy. This human energy is a part of this universal energy which is manifested in the processes of universal evolution. In some inexplicable way our lives, our hopes and our fears, our hungers and our loves, our sufferings and our aspirations are of this universal energy. The universe seems to be energy which, under certain conditions, becomes matter. One form of matter is protoplasm, the basis of organic life. The amoeba is an illustration of protoplasm so organized as to express life in a simple form. From the amoeba upward through the various forms of life we can trace

the increasing complication of structure and organization until we come to the level of man, with his complex body, in which we may find what is probably nature's greatest bit of creative work, the nervous system and brain of the human being."

That is the baldest atheism that I have read from any volume, including confessedly atheistic volumes. To teach children that, in a Christian country, is an outrage.

No wonder that Professor Machen, of Princeton Theological Seminary, says of modernism, "It is another religion from Christianity, and does not even belong to the same school of religions with the Christian." Modernism has come to us in the camel's nose of evolution, and once having been admitted into the tent of our schools, the old camping ground of Christianity, it has crowded the rightful owner absolutely out and taken full possession, and now even resents any claims of what may be urged by the former occupant and only rightful owner, the God-fearing, Bible-reading, loyal, Protestant American. The Bible went out of the school because the Jew and the Catholic were justly supposed to have rights in the schools; and now evolution, the religion of materialism, if not of atheism, has been substituted in its stead; and when we true Americans and taxpayers protest this imposition in the name of both law and science, the evolutionists shout, "*Hands off our public schools!*" Since when did modernism come to own public schools and the old-time believers in God and the Bible, American descendants of the Puritans that made our civilization possible, cease to have any claims thereupon? It is a known fact that the tendency of this theory is to the baldest and boldest atheism.

"France Suffers from Atheism"

Of all the countries of the continent, France has suffered most perhaps from the fruits of atheism. Her observing thinkers are not insensible therefore to the dangers attendant upon Darwin's teaching. When Darwinism was at its height of popular acceptance *L'Univers*, a leading paper of that land, said, "When hypothesis tends to nothing less than the shutting out of God from the thoughts and hearts of

men and the diffusion of the leprosy of materialism, the savant who invades and propagates this is either a criminal or a fool." Out of respect for many ill-advised friends of this philosophy, I would not myself employ such terms; but in the memory of what France suffered through a kindred doctrine preached by Tom Paine, Rousseau, Voltaire and others, I am not willing to condemn the editor.

Of course, we are being told now that theistic evolution is what all the Christian brethren believe and are advocating, but when you get them to define it they do it as one of the professors did a while ago: "There is a spirit of work in the cosmos." This is pantheism, pure and simple, a doctrine identical with that which has degraded and heathenized many lands, and yet, that your own textbooks are no better, consult Jordan and Kellogg. You will find this or kindred teaching in the university textbooks that I have consulted, with the possible exception of Bogardus, viz., that the God of our worship is only the evolution of "the God idea" as entertained by a dog who worships his master or a "chimpanzee-man who worshipped the moon," and has as its true counterpart only "an insentient force effecting certain results." In fact, Jordan and Kellogg conclude their chapter on "Man's Place in Nature" with this quotation: "A Chinese sage, whose words remain, though his name be lost in the mists of the ages, has said of God: He can not be concealed, He will appear without showing himself, effect renovation without moving and create perfection without acting. It is the law of heaven and earth whose way is solid, substantial, vast and unchangeable" (p. 469). In other words, the only God they have is "the evolutionary law of heaven and earth." The personal God of the Bible, without whom "was not anything made that was made" (John 1:3); the God who made out of nothing all things that now exist (Hebrews 11:3), is unknown to evolution. In fact, our friends, the great scientists of North California, in their initial meeting of the Science League of America, boldly declared through their spokesman, Dr. William E. Ritter:

"We must have a confidence in the natural that will not leave room for faith in one jot or tittle of the supernatural."

No Moral Accountability

Its final effect will be irreligion in conduct and anarchy in government.

I need not lay emphasis on the text, "As he thinketh in his heart, so is he." The moment you deny a personal God you remove from man

the essence of accountability to any being higher than himself, and immorality is the sure result. The moment you dispute the authority of the Bible you dissolve the only known basis of morals and ethics, and governments can not exist apart from them. The same great Paris paper, *L'Univers*, from which I quoted a while ago, said some time since, "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and in divine origin of man. Men were then looked upon as children of one Father and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they be slaughtered or not?"

If the doctrine—"the survival of the fittest"—be true, slaughter of weaklings only aids the race.

When the God of our fathers is dethroned and the moral codes of the Bible are no longer held to be binding, the effect for us will parallel that through which France passed. Only 150 years since she did both. As one writer has said, "Her flourishing manufacturing cities fell into decay; her fertile districts returned to native wildness; a period of moral and intellectual decadence ensued, and the whole nation plunged by a swift descent to the bloody abyss of the revolution by the way of anarchy, ruin and the Reign of Terror."

Think you it will be different this time?—I tell you, Nay! The doctrine of Charles Darwin, in proportion as it dominates the future, the theory of evolution, to the extent of its final acceptance, will make the recent baptism of blood, brought on by Nietzsche and Treitschke under the domination of that biological theory, as compared with the baptism yet to come, as a local shower to the flood that will prevail.

"The survival of the fittest" is a soft-sounding phrase, but when it is interpreted in the light of "the struggle for existence" it becomes a startling menace. Fill a nation with the late-war conceit that "we are the superior race and all the women of weaker nations are our natural prey and the men of such nations our legitimate servants," and you turn the world into a slaughterhouse; and, as one has said, "There is no logic to show why such a code of international ruffianism is wrong or at all blameworthy if the evolution theory be true." Its premises granted, an Armageddon is the result.

* * *

Religion without a sound education sometimes produces bigotry; and education without religion, crookedness.—*Rev. George H. Lee.*

The Heart Home of the Holy Spirit

By T. C. Horton, Superintendent Emeritus of the Bible Institute of Los Angeles, Cal.



WHO is the Holy Spirit? Where is He? Is He real? Are these not practical questions to be asked in these days of the apostate church? Is the Holy Spirit a Person, or merely an influence? If a Person, where does He abide? Have we any authentic information regarding Him?

In these modern days there is too little expository preaching in most pulpits, and, as a result, the pew (dependent upon the preacher for spiritual knowledge) is largely ignorant of many of the fundamental facts essential to the life of the believer. How often it has been found that a simple exposition of Scripture has awakened some believer to a new sense of what is involved in God's gift of eternal life, and the whole life of such an one become sunny, happy, sacrificial, fruitful, as a consequence.

The other day a friend asked our advice regarding a large estate in England to which, she had been informed, she was one of the heirs. Her face was flushed and her questions as to the proper steps to be taken showed that she had an eager desire and hope that she might become wealthy. We felt sorry for this good woman, for we have known many whose similar glad expectations have proven to be without foundation, leaving them restless and unhappy for life.

But how different is the message from heaven to every one of God's dear children, "heirs according to the promise!" God created man for Himself, to be His representative. He made him heir to all the earth. He Himself walked and talked and had fellowship with man, until Satan stepped in and spoiled his life, and he lost his position and possession. The story is old but true, and six thousand years of human history have only served to confirm it.

But, thanks be to God, it pleased Him to establish a new relationship with His creature, man—a higher, holier one. God is a Triune Person—Father, Son and Holy Spirit. "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit" (1 Tim. 3:16). He is "One in Three," and "Three in One," but with only *one* visible manifestation, the Son, the "Word made flesh," who *now* dwells in the bodies of believers and makes them His temple (1 Cor. 3:16).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

(John 14:23.)

"Jesus answered and said unto him, If a man love Me, he will keep my words; and my Father will love him, and We will come unto him, and make our abode with him."

(2 Cor. 6:16-18.)

"And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

(1 Cor. 6:19-20.)

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Read and contemplate carefully the last night message of our Lord in the fourteenth, fifteenth and sixteenth chapters of John. The acceptance of Jesus Christ as our Saviour and faith in His sacrifice for us, opens the door for God the Holy Spirit, to come in and take possession of our bodies, making them His temples.

Therefore we belong to God and God belongs to us. We belong to the Son and the Son belongs to us. We belong to the Holy Spirit and the Holy Spirit belongs to us. Christ is in us the hope of glory (Col. 1:27). If this is true—and it is—what manner of lives should we, whose hearts are the home of Father, Son and Holy Spirit, live?

The blood of Christ which paid the penalty for our sin, cries out to us, "Lovest thou Me?" Every drop drips with the music of sacrificial love and appeals to us to recognize that we have been redeemed at infinite cost, and that we are representatives of the Triune God—His ambassadors to a lost world.

Who is the Holy Spirit? He is God. Where is He? In the heart of the believer. *Is He real?* Yes!

This temple—your body and mine—is holy. (1 Cor. 3:17.)

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The spiritual life we have is by the indwelling Holy Spirit. The temple of our bodies is now the meeting-place between God and man. We worship Him there. We adore Him there. We have fellowship with Him there. We are not limited to times or places, but may meet with Him whenever and wherever we choose. We give Him pleasure when we do, for He loves us and longs to use us.

This temple should be a place of music, for there we may "speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord."

What did Darwin write?

Our good friend, Professor George McCready Price, M.A., himself a scientist of the first rank, sent us the article which appears below, and which is a contribution to *Science*, by A. S. Eve. We also print the letter Professor Price sent us.—F. J. B.

Among the many deceptions worked off on the unscientific public is the myth that Darwin and the early evolutionists never taught that man is descended from the apes and the monkeys—but only from an animal somewhat like an ape or a monkey.

Some months ago, the Scientific American published an article telling the real truth on this point. And now I find in the current issue of Science the following article asking the evolutionists to be honest and not try to hedge or deny plain historical facts. I commend this article to the attention of the American public.

But what are we to think of such a man as Dr. H. F. Osborn, who, though time and again convicted of loose and inaccurate statements like the enclosed, calmly goes on broadcasting the same old fiction, with never a word of apology or confession?—George McCready Price.



FOUND in "The Descent of Man," C. Darwin, second edition (Appleton and Company, 1925):

"The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded" (p. 168).

As stated in "Evolution and Religion in Education," H. F. Osborn (Scribners, 1926):

"Entirely apart from this human family is the Simiadae (Latin simia, ape), including the living and extinct anthropoid apes—the gorilla, the chimpanzee, the orang, the gibbon. These animals constitute a separate branch of the great division of primates not only inferior to

Astronomers tell us that the heavenly spheres in their ceaseless rounds fill space with melody—a celestial symphony; and Job says that the morning stars sang together at creation's dawn. The old nature is full of discord and rebellion against God, but the melody of the new nature is prophetic of the future, when our Lord Himself shall come and lift us to the heights of glory to abide with Him forever. May He give us grace to recognize Him always, not merely *professionally* or *perfunctorily*, but *personally*, as our loved Comrade and Fellow-traveller along the highway of life.

the Hominidae, but totally disconnected from the human family from its earliest history (p. 136).

"All this despite the fact that Darwin himself, in the days when not a single bit of evidence regarding the fossil ancestors of man was recognized, distinctly stated that none of the known anthropoid apes, much less any of the known monkeys, should be considered as in any way ancestral to the human stock (p. 140).

"Thus the entire monkey-ape theory of human descent, which Bryan and his followers are attacking, is a pure fiction, set up as a scarecrow, which has been entirely set aside by modern anatomical research" (p. 142).

Let us be honest. Darwin distinctly stated, rightly or wrongly, that man proceeded from Simiadae, which in ancient days branched off into two stems, "the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded."

Hence Bryan was not attacking a pure fiction, nor setting up scarecrows. He was attacking what Darwin actually wrote. Most men of science still believe that man proceeded from a pre-ape or pre-monkey stock or from some animals that were not men. The particular brand of animal is not so important as the type of origin, and it is important that this truth, if it be such, should be fairly and clearly stated.

Man is a mammal and is believed as such to have evolved from the reptiles. Ape or reptile, what does it matter? He is what he is.—A. S. Eve.

* * *

If really the Master invites and calls, if really this is a true Church of Christ, and His Word and ordinances are maintained here, it is no small thing to have some part in this work.—Rev. George H. Lee.

What makes a Good Sermon Good

By Lawrence Keister, D.D., Scottsdale, Pennsylvania

THE preaching of the gospel takes precedence over the preaching of sermons, for the sermon is not an end in itself, but only a means to an end, and its value must be estimated in view of its usefulness.

Another way to estimate the value of a sermon is to sum up its immediate effects as these are recorded by different classes of hearers. Emotional hearers expect thrills that register in smiles or tears. Some require eloquence as essential, while others are content with the interpretation of scripture. Some want good doctrine, others good delivery, freshness of thought, or aptness of illustration.

Some look for that indefinable something which a good man unconsciously contributes. They prize the spirituality that makes a sermon more than an entertaining address or a well-written essay. Such a sermon deals with revealed truth, appeals to conscience as well as reason and asks for action in obedience to divine command.

Mistaken Notions

Fifty years ago, or more, Dr. James Brand delivered an address before the National Council of the Congregational Church, at Syracuse, N. Y., on present day preaching. An extended quotation may show us mistaken notions that still prevail and the effect they have on the life and growth of the church.

"The defects of present day preaching are a feeble notion of the government of God, a decay of the sense of sin and timidity in declaring its consequences, a tendency to emphasize material things, and a marked absence of an orderly presentation of the system of salvation. A growing dominance of purely secular education is one of the worst evils of the times."

"It has been well said that the conscience is the last thing that dies away into fatality. Christianity cannot survive on the intellectual alone or the emotional alone. The financial distress of our missionary societies is not due to a want of money, but to a lack of God-awakened consciences."

"We need more old fashioned preaching on the guilt and evil of sin. Conversions are not marked by a strong sense of guilt, but there is manifest a feeling that the convert thinks he is conferring a favor on the Lord by entering the Christian life."

"Preaching should be like a billow in the Atlantic, which gathers far out in the deep, rises and greatens as it rolls to the shore with the whole force of the sea behind it. So a sermon should begin in the great deeps of God's being and purpose and strike its object with the whole force of the moral universe back of it. The best evangelists have always preached great doctrines. The most imperative duty of the pulpit now is to spiritualize the Christian life."

Though dead, Dr. Brand still speaks. His words have lost none of their wisdom or moral earnestness. They uncover persistent errors, point out the weakness of the pulpit and also the source of power of a consecrated ministry. If the gospel is the truth of God, it is also the power of God. If the gospel is committed to men, then with the same freedom and fulness men should be committed to the gospel.

Lowering the Standard

Sermons differ widely and can be contrasted as well as compared. The oratorical sermon has its climaxes; the emotional sermon "bores for water;" the lecture-sermon proceeds from one thing to another but never gets out of sight of land; the popular sermon is anything the people like; the unique sermon advertises its own excellence; the sermon that is one of four hundred is just like all the rest; the imaginative sermon flits around without lighting on the solid substance of truth.

Some sermons are likely to remind us of heavy artillery. They rend the air. After the morning service a Methodist minister's wife took her husband to task privately saying: "Now, George, you hollered again."

A sermon of another sort is the product of the allegorical method of interpretation worked out to a nicety in every detail and then delivered in dulcet tones calculated to soothe the savage breast. So smooth and sweet, it is a prodigy, but anyone who retains his reason and considers the performance as a whole can see how unscriptural it is, how mechanical, how overdone, how untrue and perhaps he can feel within him a rising tide of wrath against any preacher who resorts to such pious blandishments.

Another kind of a sermon that is only too common might be called the bird-shot variety because it irritates rather than inspires. It is a collection of thoughts more or less closely related. It scatters rather than concentrates. It

strikes here and there but on the whole is disappointing. A visiting minister had preached, and as the pastor and his wife were walking home after the service she spoke of her disappointment and asked, "What was the matter with that sermon?" It lacked core, was the laconic reply.

In their pulpit deliverances some preachers seek to be up-to-date. They refer to recent events and discoveries and even attempt to use them for argument or illustration. They are inclined to use anything that comes to hand in order to awaken interest and hold attention though the interest awakened may have little to do with religion.

Some appeal to science for confirmation of the truth as though the truth needed outside support. They risk subordinating the higher to the lower. They forget for the time being that spiritual things are spiritually discerned and that the religious realm is where the preacher operates with the best success.

Some fall in with popular movements, rejoice in these accessions of energy and apparently fail to consider their origin and outcome. Why "buck the line" when it is so much easier to go with the throng? This course yields temporary results but the permanent results are the ones that are required.

Some appeal to reason instead of conscience in a very forgetful sort of a way. Conscience is one faculty of human nature and one that is quite as dependable as reason. If it is aroused and won over it is as likely as reason to secure right action.

Some take a text from a translation that is just out or at least not in common use as if this would add to the meaning of scripture or give the speaker a new accession of power. The authorized translations are about as easily understood as every-day English. All that is required is the Word of God which is living and powerful and as sharp as a sword with two cutting edges. That ought to answer the needs of the present day preacher, and we surely cannot accuse a preacher of using a modern translation in order to escape from the Word of God.

Dr. David J. Burrell has shown up the sensational sermon as defective and detrimental. There are four kinds. First, sermons with sensational themes that have no immediate bearing on the soul's eternal welfare. Second, sermons that reveal sensational methods, the methods of a mitred mountebank. Third, sensationalism of mere rhetoric—choice words, rounded periods with no practical helpfulness in them, no message from the throne. Fourth, the sensationalism of mere heresy. The cheapest popu-

larity in these times is to be won by repudiating the symbols which were solemnly espoused in the ordination vow. A breach of common honesty in the pulpit will win immediate applause from those who are not in cordial sympathy with truth and righteousness. But the man who resorts to this sensational device is neither a worthy minister nor an honest man.

There are other ways of lowering the standard with the notion that the minister is sent to adapt the gospel to the people and to secure results that can be known and numbered. But faith in God and the gospel is better than faith in ourselves and our little devices. Paul may plant and Apollos water, but God gives the increase.

The Example of Our Lord

How very instructive it is to study the example of our Lord, to take our place in his audience in order to discover how He addressed men and won them to a better life. He began his public ministry with a challenge, a command. Repent ye; for the Kingdom of heaven is at hand—that was His text and also His sermon. Repentance is the condition of entrance into the heavenly Kingdom and He preached it without apology or fear of giving offense. He had faith in his message and also in men. He declares the thought of God and what He offers is what men require.

To Nicodemus, a ruler of the Jews, the word of our Lord must have come as a surprise, "ye must be born again." Well, born once, and yet a new birth is required—how inconsistent with old ideas! Jesus can converse with His night visitor, but He must go to the bottom of His subject. If indeed he is a teacher come from God can he do anything else? Depth distinguishes Deity. Underneath are the everlasting arms. We may be surprised, but let us not be offended by His assertion that spiritual birth is a moral necessity in order to attain spiritual life, and on the other hand let us accept his teaching and express our surprise if it is not taught from the pulpit and illustrated at the altar of prayer.

In the sermon on the Mount Jesus began with men who exhibit the marks of religion, each excellence of character being a source of happiness. He interpreted the law in terms of life setting aside the misinterpretations so long accepted. His authority transcends that of the law by reason of His perfect fulfilment. He taught men to be genuine like Himself and exalted the spiritual above the temporal. He enjoined personal religion over against merely professional piety. He opened the way into the

Kingdom of God and pointed out the path of duty plain enough to interest and enlighten the multitude. He was not bound by the old order but spoke with a freedom that quickly marked Him as a religious leader.

On the occasion when He addressed His friends and neighbors and acquaintances, in the synagogue at Nazareth, the excellence of his address was fully explained. He took an Old Testament text, but he preached New Testament truth. "The Spirit of the Lord is upon me because he anointed me to preach good tidings to the poor;" a good text as all will admit, and a good sermon as all who heard it freely declared. How real it must have been, text and sermon, truth and application. "This day is this scripture fulfilled in your ears." They listened and understood and were impressed. Text and sermon and preacher all brought the truth home to their hearts. Prophecy is being fulfilled, a new order established, and the preacher is Himself an example of that anointing of the Spirit which became the prime preparation for successful service.

With subdued hearts let us listen to our Lord as He speaks to His disciples in the upper room—all but the surroundings of that occasion belong to the present as well as the past. His disciples are troubled, deeply troubled, at the prospect of His departure. In order to comfort and reassure them He takes His text out of their hearts and preaches to them out of His own. "Let not your heart be troubled; ye believe in God, believe also in me." His plan of procedure cannot be changed to relieve their anxiety but it need not be. All they require is faith in God and faith in Him in order that their hearts may become calm and confident. They are called upon to change their position while He proceeds on His appointed course. Their welfare depends on the invisible Christ and the invisible God. He offers no fictitious foundation for their faith but one that remains from age to age.

Jesus spoke to the audience that was before Him, and not to an imaginary audience, like some preachers we have known. His teaching was not irrelevant and impossible. He never drew the bow at a venture. His were not random shots but spiritually inspired and divinely directed. He spoke with point and power, for He spoke with authority and not as the scribes who were apt at quotation from renowned human teachers and also expert in noting unimportant distinctions. They spoke as they could and as some men speak today, but our Lord spoke as never man spoke, his enemies themselves being the judges.

What, then, are we to learn from our Lord respecting the excellence of a sermon? What makes it good?

In speech He was courageous. He had a message worth hearing and He delivered it with the calm assurance that men would accept it. He had no fear of offending men, even men who were wise and great, when He preached the truth in love. Their ideas were displaced and their theories overthrown but He offered something better, something that went deeper and higher than anything they had known before. He vindicated His right to speak by the truth He unfolded.

Without effort He stood forth as a leader and commander of the people. His authority was the authority of truth and not merely "a consensus of opinion," the authority of God with the marks of its origin plainly apparent to any earnest inquirer. He exercised His authority in the establishment of new moral tests and standards of life. Professional piety was discredited in presence of personal religion. A new system of thought emerged and a new life set forth, a life of obedience to God, a life in which God is known and loved. The secret of his own life and ministry is explained to His friends and followers. It was not too sacred for Him to tell or for them to know. Real religion can bear the light of day and its best example is its best advocate.

This then is what makes the preaching of our Lord good and shall not his servants today give evidence in the pulpit that they have been with Jesus and learned of him?

Another Example

Men may hesitate to take Jesus as an example. He may seem too far above them. He may appear unapproachable. The sense of his worth and ability impresses us but we should remember that He came to us before we came to Him. His ability is offered for our aid. He is interested in us more than we are interested in Him. His love and wisdom, His power and patience are sufficient for our salvation, and are they not all that we require in our efforts to render service? In their preaching men are called to cooperate with Him as well as in their personal religion.

The New Testament gives us examples of men who took up the work of preaching the gospel, some unlettered, some educated, yet all equipped for the task in face of heathen opposition. In their hands the gospel is the power of God. The standard set by our Lord is maintained as the first preachers proclaim the truth under direction of the Spirit.

The second chapter of the Acts gives us the record of a great sermon of that early age in church history. It was a great occasion, to be sure, and the preacher measured up to all requirements from every point of view. He spoke with freedom and with power and is still an example of what a preacher can do. Times have changed but the gospel has not, and every point of excellence in that sermon would add value to the sermon of today, rendering it effective with any audience assembled anywhere.

First, that sermon was inspired by the Holy Spirit as every one knew. Second, it was true to Old Testament prophecy which faithfully foretold that eventful day and the unfolding of the divine plan. Third, it was true to Christ whose life and work, whose death and resurrection were fresh in the minds of the people. Fourth, it was true to men who needed salvation and to whom the gospel of God's grace was now freely offered. Fifth, it brought the right result, conviction and conversion. Sixth, it came from the lips and the heart of a man who believed what he said and who said things that pricked the conscience and wounded the pride of sinful men. Seventh, it suited the occasion, was recorded as a part of God's written word, and emphasizes the advent of the Spirit as an essential part of the gospel.

Can we omit any one of these marks and yet have a good sermon? Which one would we omit as unessential or at least unimportant? Could any one be omitted without affecting the others? Nothing is recorded respecting Peter's voice, his gestures, his manner, his personal appearance as though these weighed heavily in the account. Doubtless these were all in keeping with the address, but Peter won on the main points, and that is what every preacher ought to do in every sermon he delivers, and that is what no preacher can do unless he has received the Holy Spirit in a definite act of consecration and a definite experience of the promised Presence.

A fine phrase may have captured us. Ministers may be content to practice the presence of God. That can be done now as it was done in the days of David. But it seems so subjective and requires less of God than He offers to give. Of course, if men come into the presence of God many a need will be answered. If their hearts go out to Him they will not return unbled.

But we must carefully consider this fine phrase. Did it come from Pentecost? Did it originate with Peter or Jesus? Did Paul use it or John? It came from the cloister, from a

devout soul in the midst of the Church that claims Peter as its first human head, but which has scant use for Pentecost and the Holy Spirit as he was then manifested.

Ministers do well to practice the presence of God if they know of nothing better, and if they desire nothing better, but there is in the New Testament something beyond and above this phrase, something Jesus recommended and required, something that completes the divine plan, something that insures spiritual efficiency. The promise of the Father, these are the words of Jesus. Could the first disciples forget the phrase or the mighty fact corresponding? Can we forget either or find something that serves us better? If we cannot improve on the work of God which is perfect can we not accept His will, receive His Spirit, and act under His impulse and direction?

Modern Preachers

How are we to make the transition from the first century to the twentieth, from the preachers of that age to the preachers of this? Can we cross over all the intervening centuries of testimony and martyrdom, retrograde and reformation, revival and organized agency, without loss of the best things of the earlier day, and then fit them into the life and work of the minister of the present time?

Jesus Christ is the same yesterday, today and forever, and his gospel partakes of His character and constancy. He needs no transportation for He precedes us and his gospel is the gospel still. It expresses the mind of God and reveals His heart of love. It brings God near to men and invites men to come to God and even enter into His life and service. The gospel of the first century is the gospel of the twentieth.

There is no transition for truth. It is ever the same for it is always itself. Its appeal is to the heart corrupted by sin and burdened by sorrow and its power appears in the life that is redeemed and cleansed and filled with Christian hope. I am the truth, says our Lord, I always am. You cannot conceive of Christ changing and becoming something else. Men may give a different answer in different ages to the question, "What think ye of Christ?" but He shines on like "the inviolable stars."

We are not narrow and illogical when we expect preachers today to live the Christian life and preach New Testament truth. To do less is to break with the past and fall below present privilege. They cannot do more however great their talents, however thorough their education, however complete their consecration.

They cannot transcend the gospel and the Christ.

Bishop Phillips Brooks was a typical preacher of our times. He spoke to his own generation in language they understood and by an approach that won the mind and heart. Though dead he still speaks in his published sermons of Protestantism. They are cosmopolitan which are read and prized by men of all branches of Protestantism. They are cosmopolitan and as effective in print as when first delivered from the pulpit. They have substance of truth and lifting power. It is easy to discover what makes them good. They are the expressions of a great mind and heart in league with God and in sympathy with men.

According to Archbishop Whately, "a good preacher preaches because he has something to say and a bad preacher because he has to say something." Bishop Brooks always had something to say and something the people were glad to hear.

He was so fully occupied with the truth revealed in the Bible and with the work of God in his own and other churches that no room was left for worldliness. He was a manly Christian, a self-respecting Christian. He interpreted Paul as exhorting us to humanize ourselves. He was a patriot with no suggestion of the politician, a churchman with no taint of sacerdotalism, a religious leader who was tolerant but true to men for he was true to Christ. He rose above the customs and the limits of his own denomination and was recognized beyond its pale as a great preacher.

The sermons of Bishop Brooks were characterized by breadth of mind, freshness of thought, clearness of statement, spiritual truth adapted to his hearers, faithfulness to the doctrine and spirit of the Bible, earnestness born of personal interest in men, and, lastly, a devotion to Christ that was as intelligent as it was complete. Owing to some organic difficulty he spoke with great rapidity, (it was the only way he could speak), but his audience welcomed his words as they poured forth like a torrent. He brought a living gospel to living men. He explained his method of reaching men. "How shall you make man know that God loves him? Most of all by loving the man with a great love yourself, of which he shall know that, coming through you, it comes from beyond you." Here is his consecration. "The life which I have now is an offered life; long, long ago it was presented to God and holiness. Therefore let me say to Sin: I do not know you; I died to you in my King's death; to

Goodness: I belong to thee, for I was given to thee in the giving of my King."

He advised ministers to read for sermons, but not for a sermon. He selected his text for the next Sunday on the evening of the Sunday before, or not later than Monday evening. On Monday evening he wrote out at random the thoughts suggested to him. On Tuesday he made a plan, and on Wednesday, or at the latest Thursday, he wrote the full sermon at one sitting. He did not regard it wise to gather materials here and there for a sermon and to write down thoughts suggested at different times. This method made patchwork of the sermon and, rightly understood, a sermon is not a concretion but a creation.

The secret of preaching is probably incommunicable. It is the outcome of a divine call and a human response that brings talent, education, experience, character, and offers them all to be constituted by Christ and touched with the Spirit's sanctifying flame.

Great preachers are our leaders, not to be imitated, but followed. They show the way by which others may reach similar results within their capacity and their opportunity. They solve the problem not that others may copy it, but that they may grasp the principle of the solution. External imitation is always disappointing but the intelligent appreciation of excellence brings its reward.

In recent years one of the most widely known and highly esteemed preachers was John Henry Jowett. He was of light build physically, quite in contrast with Bishop Brooks who stood six feet three or four inches and weighed over three hundred pounds. His voice with its silvery timbre was strong enough to fill a great auditorium. He always read his sermons though no one would have suspected it.

He was pre-eminently a preacher but his administrative ability was no less marked. "I have had but one passion," he said, "and I have lived for it—the absorbingly arduous, yet glorious work of proclaiming the grace and love of our Lord and Savior Jesus Christ." His consecration to his work was answered by a corresponding devotion on the part of his people. His attractive power was proved by the fact that he never spoke to small audiences.

While he was under the instruction of Dr. Fairbairn a sermon he delivered in class called forth from his great teacher the statement: "Behind that sermon there is a man." Of one of his teachers he said: "Calderwood fixed my philosophy for life; I have never had to read-

just it." Happy the young man in whose education some Calderwood appears to clarify his system of thought.

How well he knew the preacher's task. "We are not appointed merely to give good advice, but to proclaim good news. Therefore must the Apostolic themes be our themes." "The longer I am in the ministry the more I am convinced that our work is to deal out the Bread of Life." "No one can attend to the deep wants of a church if he is running all over the country." "Our jealousy for orthodoxy is no proof at all of the value of our faith. What do we hazard for it?"

These quotations show him as clearcut and conscientious, but if we wish to come closer to him and appreciate the secret of his power we must study a prayer he wrote in 1923. With reverence let us read, "My Father God, the day is breaking. Let the light of thy fame come as a sweet dawn upon my soul. Scatter the darkness of sin and ignorance. Let my life be flooded with thy life, so that every faculty may be bathed in thy holy grace. Wash out of my soul every secret sin. Wash out my selfishness. Wash out my self-conceit. Wash out my inordinate passion. Wash out my boorishness. Wash out my censoriousness. Wash out every prevailing word and temper which make me hard and unsympathetic with others. Create within me a clean heart, O God! Let me be clothed in the robe of righteousness and the garment of salvation. Let the beauty of the Lord be upon me—and the loving work of thy grace within my spirit. Let this be a day of holiness unto the Lord."

The preacher must match his message. He must not obstruct the truth but reveal it, for as Bishop Brooks once said, "Preaching is the interpretation of truth through personality." A good sermon is good because it is God's truth, His message of life, His answer to our need.

Mr. P. W. Wilson's review of Arthur Parritt's *Life of Jowett*, from which we derive most of our material, affords us the following: To Dr. Jowett "a sermon was not an essay on things in general; it was not a lesson in current events; it was not an apology to scientists for the persistency of faith; it was not a critical analysis of the evidence against miracles. It was a sacrament, administered as food to the hungry, as strength to the weak, as comfort to the broken-hearted, and as salvation to the sinner."

Dr. Jowett was marvelously free from mannerisms. He achieved the natural in the use of his voice and on this account attracted

actors and actresses preparing for the stage. He read the press but philosophy and science and history never moved him from the firm foundation of faith which he laid in his study alone. Religion was to him the music of life and he could not argue with one who had no ear for it. He preached what he believed to be the Word of Life and so he preached with authority. Lucidity was one of his virtues and he brought home in each discourse one point on which he concentrated.

His message was redemption and not social reform. He was not a "mixer" and steadily declined invitations to dine, make after dinner addresses, or be interviewed by the representatives of the press. He had but one task and to this he devoted himself with characteristic concentration.

During his New York pastorate Dr. Jowett expressed himself thus: "I am more and more emphasizing the spiritual side of things and bringing the naked evangelical truth to bear upon the lives of men. Nothing else is worth anything simply because it accomplishes nothing. I sometimes wonder if the times are not growing ripe for another John Wesley who shall shake the nations out of their materialism and bring them to view the Unseen and Abiding."

According to Dr. Sample the chief need of the church always is a more spiritual ministry, more men of God who bring the atmosphere of Heaven with them into the pulpit and who speak from the borders of another world. John Milton declared that it was useless for a minister to be "deep versed in books but shallow in himself."

The excellence of Dr. Jowett's sermons was apparent to his hearers, among whom were students and ministers, Catholic priests and Jewish rabbis, Bishops and great statesmen. His sermons had a man back of them, a man who believed the Bible, who preached the gospel without patronizing it, who had the ability to apprehend and express spiritual truth. It was said he believed in verbal inspiration. Certainly religion was real to him and he made it real to others.

Practical Tests

A sermon should grow out of a text, center in a subject and have a well-defined object. Its value will be affected by its proportions. Too much text may lead to mere comment. A subject that is too broad may over-load the speaker and leave neither time nor energy for the application. If the object over-powers the preacher the application becomes continuous

and perhaps less effective because no adequate foundation is laid in the development of the truth in hand.

Some ministers seem to regard all parts of the Bible as equally serviceable and on occasion ministers might be called Old Testament select a text from the Song of Solomon. Some preachers because of their frequent use of Old Testament texts. Do they imagine that their people are not prepared for New Testament truth, that they require something elementary, concrete, external, something that can be explained at length and pictured in detail? Or do they simply suit their own capacity?

Ministers who rely upon a good voice, a splendid vocabulary or even an exceptional intellect will in due time take a lower rank because they render a lower service. Spurgeon said of T. DeWitt Talmage at the height of his popularity that the brilliant Brooklyn divine showed no signs of growth in grace. Such a criticism was never lodged against Dr. Cuyler who was spiritually vital and vigorous to the end.

A good sermon brings men into the presence of God, leads them to exercise faith in Him and ministers to their spiritual natures. According to the Christian idea worship is conducted in the presence of God. No lower conception is admissible. The church building, the assembly of believers, the orderly service, these are not enough for if God is not present to the mind and heart of pastor and people, worship is a task that at best points to something better.

It is not enough to assume and even assert that God is present. The fact must speak for itself, the promise must be fulfilled, "where two or three are gathered in my name there am I in the midst." If in the communion service failure to discern the Lord's body means loss of the intended blessing and even the incurring of condemnation is it not also detrimental to fail to find God in the assembly of his people?

The spiritual atmosphere aids in preaching the truth and also in accepting it. How hard to preach to the unwilling and how easy to address those who hunger and thirst after righteousness. Only as a church maintains its spirituality can it illustrate its religion in its life and create an atmosphere that fosters faith. Its spirituality is the supreme test of a sermon as it is of a church for only as both

reveal God can they escape the suspicion of insincerity.

The following lines which were written as a description of the prayer service are presented here to accentuate the point that engages our attention.

Wonderful Saviour, "stand" in our midst;
Speak Thy sweet "peace" as ever Thou didst;
When Thy dear children with one accord
Seek Thee in worship, Saviour and Lord.

Wonderful moments when Thou are near,
Lifting life's burdens, offering cheer,
As Thine own children, heeding Thy word,
Gather about Thee, Saviour and Lord.

Wonderful worship engages each heart;
Each has its place and each has its part.
Surely the best that earth can afford,
Sacred communion, Saviour and Lord.

Conclusion

Six sermons stand out in my memory because they ministered to my spiritual life, illuminated my higher nature and lifted me in my effort to reach the ideal that glowed above and beyond me. They told me something I wanted to know and led me in the right direction. Theirs was a real ministry and my response was sincere.

Sermons should be the same in quality though they may differ in degree. They should bring life, the life that is the light of men, the power that transforms them and the Spirit who guides and sustains them. There is a definite reason why a good sermon is good and an equally definite reason why some sermons fall below this standard.

Nothing could be more interesting to me, as a man, and as a minister, than Christ's offer of Himself as my Savior and Lord; His revelation of God as our Father in heaven; His promise of the Holy Spirit as the associate of my spirit, my chief assistant in attaining the ideals of life and even in accomplishing its ordinary work. If, then, I claim my spiritual inheritance; if I enter the divine thought and life; if I speak that which I do know, and testify of that which I have seen, verily my words will have value for men of like passions, men who have the same tasks and trials, men who pursue the same journey and desire the same haven of rest.

* * *

Often the Spirit is grieved by what is done by church members.—Rev. George H. Lee.

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The Evolution Problem

By Oliver L. Ross, Chicago, Illinois



MAN is classed by the geologists as the highest animal. He is not higher than other animals because of any peculiarity of bones or muscles. He is the highest of all animals because of those mental and moral characteristics which distinguish him from all other animals.

The "anti-evolution" law of Tennessee makes it unlawful to teach in the tax-supported schools "that man has descended from a lower order of animals."

This law, by its wording, raises the question of producing higher animals from lower ones. Scopes was indicted for teaching that man *had* descended from a lower order of animals, but not for teaching *how* it was possible for him to have done so. The defense did not deny that Mr. Scopes taught evolution, but attempted to justify it by introducing expert testimony intended to show that there was such descent. That testimony was excluded for technical reasons, but even if it had been admitted, it would have been incompetent from both the legal and the scientific standpoints.

That testimony was published in *The Scientific Monthly* for September, 1925, and should be examined by those persons who want to know the nature of the present teaching of evolution. The experts are zoologists at three leading universities, and a number of other professors who are associated with them.

Remembering that the issue raised by the Tennessee law is the production of higher animals from lower ones, and more particularly the production of man from some "lower order of animals," there is not one word in that testimony about the production of any higher animal from any lower one. The testimony is directed mainly to comparing the bones and muscles of man with the bones and muscles of other animals, but there is no evidence of any relationship between them other than through the Creator, and the fact that all bones and muscles are composed of ordinary chemical elements.

The chairman of "The Committee on Freedom of Teaching in Science," which is the official title of the association of professors for fighting the fundamentalists, is Samuel J. Holmes, professor of zoology at the University of California. Holmes is the author of a recent book on *Studies in Evolution and Eugenics* (Harcourt, Brace & Company). On page 47

he refers to this problem of producing the higher from the lower as representing a "tree of life" and says:

"With our attention focused on the successive steps in advance or retrogression in the living branches of this tree, asking what we know of the forces, internal or external, by which each step has been taken, we can only look upon the spectacle with wonder and confess our ignorance."

The zoologists want the privilege of teaching as a fact the very thing in regard to which they confess they have no information.

The fact is, the zoologists do not really believe in the evolution of those mental and moral qualities which distinguish man from the lower animals. Our entire eugenic doctrine, taught in our universities and based on the teachings of the zoologists, is to the effect that it is impossible to get superior descendants from inferior ancestors, no matter what we may do or how long we may try. If it is impossible for the mental and moral qualities of man to rise that short distance between the inferior and superior *within* the human race, how is it possible, other than by some act of the Creator, to bridge the great gap which separates man from the lower animals?

The teaching of biology in our schools today is dominated by an "inner circle" composed principally of zoologists. What they teach consists mainly of what Darwin learned from breeders about 80 years ago, plus the results of some experiments made about 65 years ago by an Austrian monk, plus a lot of dogmatic statements. These men protest rather overmuch about their broadmindedness and loyalty to truth, so we will take a little pains to consider these claims.

The Committee on Freedom of Teaching, previously mentioned, sends out a circular which is a reprint from a report published in *Science* of March 13, 1925. That report refers to the errors and mistakes that are sometimes made, even with the best intentions, and then says: "The teachers and investigators have proven themselves to be the first to discover and to rectify the errors without the assistance of uninformed outsiders." That is official notice that all persons not within the inner circle are to be considered ignorant, and not entitled to say what shall or shall not be taught.

In the *Forum* for November, 1926, Professor H. S. Jennings, zoologist at Johns Hopkins

University, has an article on the inheritance of acquired characters, a topic which, rightly or wrongly, is intimately associated with the subject here under discussion. In it he says:

"An experimenter asserting that he has evidence of the inheritance of acquired characters can hardly get a hearing; he is at once classified in the lunatic fringe of biology."

The question here is not whether his evidence is good or bad. He simply will not be heard because the leaders so will it, and Jennings is himself one of those leaders.

Professor Charles R. Stockard, of New York, is a biologist who made some experiments on guinea pigs which seemed to show the inheritance of acquired characters. After Stockard had been interviewed by the leaders in biology and had been confronted with alleged experiments said to show the contrary, he found it expedient to close his mouth. Professor M. F. Guyer, of the University of Wisconsin, made some experiments on rabbits which indicated the same thing. After a similar process, he also found it expedient not to talk.

In the *Forum* article before mentioned, Jennings refers to these cases of contrary results coming from laboratory experiments, and to several other cases of the same character. He then says:

"Obviously, to clear any definite questions nature declines to give clear, definite, and generally valid answers."

Here we have it told us in 1926 by a leading zoologist that those persons responsible for the teaching of evolution have no faith in nature as an authority on the subject. The only authorities to be considered are the leaders themselves.

Dr. Paul Kammerer, of Vienna, made experiments along the same line for fourteen or fifteen years, and on a considerable variety of animals. After lecturing on the subject in England and being well received, he came to this country and lectured during 1924-5.

As Kammerer was not a professor in an American college or university, he could not be disciplined in the same way, so he was accused of lying and of faking his evidence. Finally, some person or persons got into the Vienna Museum where the last of his exhibits was preserved, and, by tampering with that exhibit, destroyed the last bit of evidence by which he could show his good faith and honesty, and also destroyed his opportunity of accepting an important position to which he had been appointed in recognition of his achievements. "Worn down by the constant campaign of calumny to which he had been

exposed," and finding that the last bit of his experimental evidence had been destroyed, Kammerer committed suicide last October.

In *The Chicago Evening Post* for November 24, 1926, Professor E. W. MacBride, zoologist at the Imperial College of Science (London), has an article about Kammerer and the causes leading to his suicide. Summing up at the end, he says:

"The whole story of the attack on Kammerer constitutes one of the most disgraceful episodes in the history of zoology. It proves that if zoologists are no worse than other men, they certainly—in spite of their advanced thinking—are no better, and that he who advances new views in science must be prepared, just as surely as the religious reformer, to face persecution."

The men who persecuted Kammerer are principally those American zoologists who are now fighting the fundamentalists. Their intolerance was so flagrant as to cause a British zoologist to cry out in indignation.

And the men who persecuted Kammerer until they finally drove him to suicide are the men who are now complaining that the Tennessee law is reactionary and intolerant. But that statement is not true. The law does not prohibit the teaching of evolution, if any person wishes to teach it. It only prohibits such teaching in the *tax-supported schools* of the state. As our professors of zoology have furnished no evidence that higher animals can be produced from lower ones, their belief amounts to no more than a particular form of religion, and it is already against the law to teach any particular form of religion in tax-supported schools.

* * *

"Let Them Know It"

When Rev. John Silvester Horne was once asked how he got hold of so many men, he sentimentiously answered: "Have a good thing and let them know it." By living the Gospel ourselves we best advertise its worth to others. In one way or another, by lip or by life, by word or by work, the professor of Christ's religion ought to make it known to his fellow-men, so that if, notwithstanding all that may be said in its favor, they reject it they will be without excuse. We are not responsible for the results, but for the character of our work—for its aim, spirit, and methods. We should get the best and then let our friends, neighbors, and chance visitants know that they may (if they will) come and share it.—*Zion's Herald*.

Alleged Discrepancies of the Bible

By the late William H. Bates, D.D., Greeley, Colorado

Chapter XIX



MISS RYSEN began by saying: "Our Sunday-school lessons being now upon our Saviour's passion, the differences in the inscriptions upon the cross have been brought up in my Bible Class." She read as follows:

Matt. 27: 37, "*This is Jesus the king of the Jews.*"

Mk. 15: 26, "*The king of the Jews.*"

Lk. 23: 38, "*This is the king of the Jews.*"

Jno. 19: 19, "*Jesus of Nazareth, king of the Jews.*"

Said the pastor: "Much has been made of these differences, and quite unnecessarily so, as it seems to me. Dr. Middleton went so far as to charge these superscriptions with 'want of accuracy and truth.' The problem is to account for the differences."

The pastor continued: "Luke and John say that the superscriptions were written in Hebrew, Greek, and Latin. There is an old idea, finely set forth in Dr. Gregory's *Why Four Gospels?* that Matthew's gospel was for the Jew, Mark's for the Roman, Luke's for the Greek, and John's for the New Man in Christ Jesus. Matthew, it is thought, therefore took the Hebrew form of the inscription, Mark the Latin, and Luke the Greek. It is not difficult to justify this opinion. 'Jesus' is peculiarly a Hebrew name, of ancient flavor, and Matthew uses it nearly as many times as Mark and Luke together. Matthew's is pre-eminently the gospel of the kingdom, and he there present Jesus as the king of the Jews, without the prejudicing name of Nazareth attached. Mark's gospel, for the Roman, the man of swift, decisive action and terse speech, uses the Latin form and simply says: "The king of the Jews.' Luke's gospel, for the Greek, the man of thought and culture, gives the more rounded and polished Greek form: "This is the king of the Jews.' And it is noticeable that in naming the three languages Luke puts the Greek first, instead of the Hebrew as John does. John's gospel, for the Christian, uses the name 'Jesus' one-third more times than Matthew, and he is 'Jesus of Nazareth,' lowly, despised, and yet at the same time the exalted 'King of the Jews.' Hence his form of the inscription. Many are satisfied with this solution."

"Another solution is offered," said the pastor. "There was one (albeit in three languages), full, complete inscription, and each gospel-writer took from it just what suited his purpose; so each one was absolutely correct in presenting his form as in that measure the inscription. The full form, as given by Pilate, and the part of each would be as follows:"

Pilate: This is Jesus of Nazareth, the king of the Jews.

Matt.: This is Jesus, the king of the Jews.

Mark: The king of the Jews.

Luke: This is the king of the Jews.

John: Jesus of Nazareth, the king of the Jews.

Continued the pastor: "This solution may be regarded by many as entirely satisfactory; but I think either should perfectly relieve the gospels of the charge of 'want of accuracy and truth,' or of the semblance of contradiction. Edward Garbett, in his *God's Word Written*, p. 258, gives for the treatment of Bible difficulties, this very sensible rule: 'Rule 3. Variations of statement are not contradictions, when they arise either from recording different parts of some common event, or from assigning a different emphasis and importance to the same parts.' This rule, the reasonableness of which must certainly commend it to all, would, if applied, relieve not only this difficulty, but many of the so-called 'discrepancies' of the Bible."

Said George Argent: "The differences in the cross-superscriptions, in their bearing upon the question of plenary inspiration, have not troubled me nearly so much as St. Paul's apparent disclaimer of inspiration in 1 Cor. 7: 10, 12."

1 Cor. 7: 10, "*And unto the married I command, yet not I, but the Lord.*"

1 Cor. 7: 12, "*But to the rest speak I, not the Lord.*"

They all had the passage before them, and the pastor began: "You will observe that in this chapter the apostle is treating of marriage with respect to the unmarried, widows, believers united to unbelievers, and virgins in view of the 'present distress' (v. 26), i.e., calamities, persecutions, either actually present or impeding (Matt. 10: 17; Jno. 15: 20; 1 Thess. 3: 7). When he says: 'I command, yet not I, but the Lord,' he refers to Christ's own commandment in the Gospels (Matt. 5: 32; 19: 3-9; Mk. 10: 2-12; Lk. 16: 18); but when he says, 'to the rest speak I, not the

Lord,' he does not disclaim Divine authority and rest the command on his own private advice, but he authoritatively decides a new case on which the Lord has not spoken. And then, in v. 25, he says: 'Concerning virgins I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful,' *i.e.*, in absence of any direct command of Christ, he was guided by the Spirit (according to Christ's promise, Jno. 16: 13) to give the prudential advice he gave, which, by leaving the matter open to each one's discretion, as a case of expediency, relieved their consciences and set them at rest. That this is the proper view is evident from the concluding words of the discussion, v. 40, 'I think also that I have the Spirit of God,' where the verb *dokeo*, *I think*, as in classical use, does not necessarily express a mere seeming, something doubtful, but a seeming which is true. Says Hodge: '*I think (dokeo) I have*, is only, agreeably to Greek usage, an urbane way of saying *I have*, comp. Gal. 2: 6; 1 Cor. 12: 22. Paul was in no doubt of his being an organ of the Holy Ghost.' Upon the authority of the Vatican manuscript the Emphatic Diaglott translates thus: 'I am certain that even I have the Spirit of God.' St. Paul, therefore does not disclaim inspiration, but, having the Spirit of God, he is divinely led to say, 'she is *happier* if she so abide' (v. 40), and thus there is Divine authority for the counsel which in this instance leaves option to the ones advised."

Said George again: "I have another Pauline difficulty on which I would like to have light thrown." He read the passages:

Acts 20: 22, "*And now, behold I go bound in the spirit unto Jerusalem.*"

Acts 21: 4, "*Who said to Paul through the Spirit, that he should not go up to Jerusalem.*"

Said the pastor: "The point of your difficulty is in identifying the 'spirit' in the first passage with the Moly Spirit—which is a mistake. If that were correct, there would be a glaring contradiction. In Acts 20: 22, 'spirit' is sharply discriminated from the Third Person of the Trinity by the word 'holy' in the next verse: 'Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me.' The reference is therefore to Paul's own spirit, or mind. That both the authorized and revised versions so understand it is seen in the fact that they both print the word 'spirit' with a small 's' instead of a capital 'S.' To go 'bound in the spirit' was to go under inward constraint from an invincible sense of duty. Such overpowering compulsion

would hender him indifferent to awaiting dangers, and insensible to remonstrances, as came to him, for instance, from his friends in Acts 21: 4."

George interposed: "In that verse the word 'Spirit' is printed with capital 'S,' showing that the Holy Spirit is intended. This presents now a still graver difficulty. The Spirit bade him not to go to Jerusalem, and yet he went right along. Was he disobedient to a divine command?"

The pastor replied: "Did the Holy Spirit forbid him to go to Jerusalem?" I think not. The ground of the disciples' remonstrance was the 'bonds and afflictions' that awaited him there, the foreknowledge of which the Holy Spirit imparted to them, and their affectionate regard for him led them to urge him not to go. Their foreknowledge was inspired, but the advice based upon it was a merely human inference. They gave admonition and warning, but not a positive divine command. He was apprised of the danger, and then left to the free determination of his own will. He accepted their good wishes; but did not yield to their warning. That Christ approved of his conduct may easily be gathered from Acts 23: 11, "The Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." So any charge against the Apostle would not hold.

Said Fred Leges: "I was reading the third chapter of Numbers with considerable care, and I stumbled upon a difficulty that I do not see how to resolves." He handed the pastor a slip of paper on which was the following:

Numb. 3: 22, the family of Gershon	7,500
Numb. 3: 28, the family of Kohath	8,600
Numb. 3: 34, the family of Merari	6,200
	22,300
Numb. 3: 39 sum, of the three families.....	22,000
How account for the difference of.....	300?

Said the pastor humorously: "This is an old acquaintance of mine. That the writer intended to give any of these numbers with exact mathematical accuracy, seems hardly probable, for you will notice that in the first three instances they are given in even thousands and hundreds; and in the last case, in even thousands. And it seems singular, too, that each family account should end in an even hundred. So, some would solve the difficulty by saying that when the families were spoken of separately the round thousandns and hundreds were given, but when they were summed into

the larger total, only the round thousands; for it is a very common method simply to use round numbers."

"Then," continued the pastor, "others might solve the difficulty by applying the principle of the greater including the less. The actual total is 22,300, but when in v. 39 the writer gives 22,000, he does not say there were no more than that. If there were 22,300 there must have been 22,000, the less being included in the greater; so there is no contradiction."

Said Fred impulsively: "That looks easy. Why didn't I see it myself!"

"But," said the pastor, "there is another solution which you may prefer." As Miss Rysen sat nearest the book-case, he asked her to take down Lange's Commentary on Numbers and read, from page 29, the marked passage. She read as follows: "The numbers of the tribe branches, 7,500, 8,600 and 6,200 added together give the sum 22,300; whereas the number given is only 22,000. We think the Rabbinical solution of the apparent discrepancy of numbers quite well founded, notwithstanding the doubts of Knobel and Keil. If the sum total of the Levites was to determine the ratio which they bore to the sums of the first-born in the other tribes, because the surplus of the first-born had to be redeemed in money, then the first-born among the Levites should certainly not be included in the count, else there would be nullity in the calculation. For them 300 was therefore deducted. This seems to us a much more evident explanation than the supposition of a blunder in the text."

After this disposition of the case, George Argent said: "Yesterday I was reading about Samuel anointing David to be king over Israel. According to 1 Sam. 16: 10, 11 and 17: 12, Jesse had eight sons, and David was the eighth and youngest. I had the curiosity to look up the marginal reference to Chronicles, and I found in 1 Chron. 2: 15, this: 'Ozem the sixth, David the seventh.' How can this be?"

Said the pastor: "In First Samuel, the story is of the time of David's boyhood, when there were eight sons, only four of whom were there named (16: 6-13). The genealogical table in First Chronicles was evidently made at a later date, when the sons of the family

were as follows: 1. Eliab; 2. Abinadab; 3. Shimea; 4. Nethanel; 5. Raddai; 6. Ozem; 7. David."

"Yes," said George, "but how about the 'missing link?'"

Said the pastor: "You will find him in 1 Chron. 27: 18, 'Elihu, one of the brethren of David.' And it is said that the Syriac and Arabic lists place him between Ozem and David."

"Please pardon me," said George, "if I appear a little bit obstinate; but is the Hebrew word there rendered 'brethren,' the one to denote persons born of the same parents?"

"Yes," said the pastor, "and it is the only one that is. Another Hebrew word, *rea*, in its more than 180 occurrences, while it is translated *another, companion, fellow, friend, husband, lover, neighbor*, is translated *brother* but once, Deut. 24: 10, and the Revision renders that *neighbor*. But the word here, *ach*, is a primitive word for 'brother' in its closest consanguineous relations, and is, as I say, the only Hebrew word to express that relation."

The trio were now intently watching to see how these things were to be put together. After a moment's thought the pastor said: "A few days ago my wife and our youngest son sat together on the piazza, when the census-taker called. To the question 'How many children?' she desponded: 'We have three sons, and here [pointing to him] is our third and youngest.' To the census-taker she stated exactly the truth as our living family; but the fact is, we have had four sons, the eldest having died several years ago."

"Oh, I see," said Fred, "in David's boyhood Jesse had eight sons; but years later, when the list of the 'census-taker' was made, Elihu had died, and David was therefore advanced from the eighth to the seventh place."

Said the pastor beamingly: "Fred, I confidently expect to see you wearing a wig and sitting on a wool sack some day, for not infrequently your summings up here have been worthy of a Judge. Your conclusion seems to me not only a most reasonable, but a probable, supposition; and a solution that carries a high degree of reasonableness and probability, and that completely and legitimately relieves a difficulty, is certainly to be preferred before crediting the text with a discrepancy;" with which they all quite agreed.

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THE SANCTUARY

Is Life worth Living?

By the Late David James Burrell, D.D., L.L.D., New York City

All the days of Methuselah were nine hundred sixty and nine years: and he died.—Genesis 5:27.



THE oldest man was Methuselah.

Let us now ask him how he happened to live so long and whether his life was worth living. The tale is told in a single verse (Gen. 5:27); but by reading between the

lines, and a little outside of them, we shall find three chapters and an epilogue.

Birth.—The story is introduced by the statement that "Enoch begat Methuselah." Now Enoch was one of the upstanding figures of those days. His biography is also contained in a single verse, "Enoch walked with God: and he was not, for God took him"; but it furnishes a startling contrast to that of his unimportant son.

A boy's version of that brief biography ran thus: "God met Enoch as he was going along and said, 'Let us walk together'; so they walked and walked up hill and down dale until Enoch was almost worn out. At last they climbed to the top of the highest hill, where they saw the sunset gates opening into the west; and God said, 'Enoch, you look very tired; suppose we rest awhile. This is my house; come in and stay with me.'"

It is a blessed thing to have a father like that. Not a word is said about Methuselah's mother; but it goes without saying that he had a mother, who nursed him in the usual way. This is worth mentioning; because there are those who intimate that children born so many thousand years ago must have been cradled in treetops and cared for by parents with prehensile claws. Apparently it was a man-child that was born in Enoch's home, as well "developed" as infants are in these days.

His body was like ours. Scientists say that the human body is composed of fourteen chemical factors. It ought to be easy for them, therefore, by the synthetic process, to construct such a body. Let them try it; mix so much carbon, phosphorous, chlorine, *et cetera*, in due proportions and mould them into shape; and what have they? Something like it? Not in the least. But suppose it was; there

would still be something lacking; an indefinable something that sets the heart throbbing and the eyes glistening and the nerve tingling and the brain thinking,—let them supply that "missing link" if they can.

"Life," said Huxley, "proceeds from life and only from life." Hence the necessity of calling in God. The scientist's extremity is His opportunity. The child in the arms of Enoch's wife becomes "a living soul" because the living God breathes into his nostrils the breath of life. All the boastful claims of biological chemists the world over must go for naught until they can induce their chemical reactions to do this thing.

When Benjamin Franklin was our representative at the court of France he received a consignment of Madeira wine from Virginia; and on opening the cask he says that "a number of flies raised themselves up, and, having washed their faces and dressed their wings, flew away." But there were others that were so obviously dead that they could not. Why not? Here is an open field for synthetic scientists to demonstrate their skill. The argument as to the whole hypothesis of Evolution rests right here, on their ability or inability to reanimate a dead fly. In case of default we shall obviously be justified in keeping the old inscription over the cradle, "In the beginning, God."

Life.—The future of Methuselah was before him like an open book: it was for him to say what he would write in it. He must be the architect of his own fortune. The marking out of a career, the making of history, the business of life, confront him. God will surences, voices calling and hands beckoning from evil into right ways; but, having a sovereign will, he must please himself; else he would be a mannikin and not a man.

The record is a singular one: "The days of the years of Methuselah were" thus and so. By this it would appear that, however many his years might be, they must still be reckoned by the day. If he failed yesterday, the next rising sun would give him a chance to begin over again. Every morning when he awoke he set out upon a new journey; the world was moving around its axis and he must move with

it. In round numbers he had three hundred and fifty thousand such opportunities of making life tell for the glory of God and the good of his fellowmen.

The days were multiplied into years, and the years dragged their slow length along to the verge of a millennium—nine hundred and sixty and nine years! And every New Year's Day this man began a new journey around the sun. In comparison, what ephemera we are! "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is our strength labor and sorrow, for it is soon cut off and we fly away."

How shall we account for the longevity of those grey fathers before the flood? Was it because they were nearer God and nature, as Josephus says, and therefore not so intimate with sin? The secret of early death, physicians tell us, is bad blood—not only our own, but that of countless generations before us. Here enters the scientific doctrine of heredity. The ancients were not handicapped as we are.

But do we really want to get back to Methuselah? Macrobiology or the Art of Prolonging Life is much in evidence just now. From time to time the lost elixir is announced: prophylactic air, depurative iron, or vitamins—by all means vitamins! It may be Plutarch was right, "Keep your head cool and your feet warm"; or more probably Moses, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

But is longevity the most desirable thing? They say that Dr. Muhlenberg, who wrote "I would not live away, I ask not to stay Where storm after storm rises dark o'er the way," repented in his later years of having said so; but think of growing to be as old as Methuselah, "sans teeth, sans eyes, sans taste, sans everything!" No, the Lord be praised for the ordinance that gives the weary pilgrim pause to catch his second wind for the long journey further on!

In the meantime what was Methuselah doing? Deponent saith not. Greater opportunity no man ever had. He lived in an age round him with all sorts of beneficent influence when the world was going at the pace that kills, and he might at least have braced himself against it. But apparently he did nothing; just drifted along.

A short life full of noble deeds is a thousand fold better than a long life with nothing doing. In the office of *The Pittsburgh Times*, where a telegraphic report of the proceedings

of a political convention was once being received, there came a sudden pause; then the wires ticked off, "Go a little slow—I'm not feeling right well tonight—Ned Cummings." After that the report went on for awhile a little haltingly, "Hall densely crowded—Senator Frost speaking—great applause—"; then Bk—Bk—Bk, and the message ceased. Presently the wires resumed, "Cummings just died—hemorrhage—I'm his sub—Go ahead." So do the busy men of the world tread upon each other's heels in the march of events. Shall we lament Ned Cummings, by reason of his untimely taking off? Oh, no! What better way to go than with one's hands on the keys?

Instead of longing for length of days it behooves us to make the most of the days that are given us. Shakespeare never touched more deftly on the heart of philosophy than when he said, "We live in deeds, not words; in thoughts, not breaths; in feelings, not in figures on a dial."

Death—The biography of Methuselah ends with a single word, *vayamoth*; "and he died." One day, I suppose, when he failed to rise at the usual hour, someone called at the doorway of his tent and there was no answer; whereupon the word passed through the camp, "The old man is gone." His name means, "The arrow flies." It was a slow arrow, but sooner or later the bow-string had to let go. So, of course, he died. They all do. "They?" Let us face the issue and say *we*. For though we "linger long superfluous," we all must pass through the little wicketgate. Meanwhile what timorous things we mortals be! Hear us praying, "From sudden death, good Lord, deliver us"; when we know full well that just to close one's eyes and open them in heaven is best of all. If only we were sure of waking up in heaven—"aye, there's the rub." Then obviously the proper thing is to make our calling and election sure by getting into touch with life and living well. "I am the resurrection and the life," said Jesus, "he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." *Mors janua vitae*. What we call life is only getting ready for life further on.

The Epilogue.—A question arises here. Shall we put a period after the words "and he died?" Certainly, if death ends all; not otherwise.

Or shall the story end with a mark of interrogation? No, not that; because—Hamlet to the contrary notwithstanding—"to be or not to be" is never a question with thoughtful

men. The pagans knew better. On an ancient tomb is the figure of a winged genius, with an extinguished torch in one hand and in the other a wreath of flowers from which a butterfly has emerged and is mounting toward the sky. The cocoon is broken but life goes on.

Well then, if neither a full stop nor a question mark, shall we punctuate with a dash,—a line reaching on indefinitely like an endless serial, always “to be continued in our next?” Eternity, eternity, how long art thou! If a succession of figures long enough to girdle the globe were to be multiplied by all the stars that float in infinite space and that by all the motes flying in the universal air, we should have but an infinitesimal fraction of eternity. What folly then to waste the potencies of a single day!

But, better still, let the story end with an exclamation point; for a great surprise awaits us; as it is written: “Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.”

And now as to the practical application of all this. “Make haste, O man, to live!”

When does a man begin to live spiritually? When he comes into touch with the source and center of spiritual life; which is only another way of saying, when he finds God as revealed in His only begotten and well beloved Son.

The most important event in history was when our Saviour left “the glory which he had with the Father before the world was” and came down into this world of ours. How shall we account for it? He tells us: “I am come that ye might have life, and that ye might have it more abundantly”; and again, “As the living Father hath sent me and I live by the Father, even so he that eateth me* shall live by me. (John 6: 57.)

And after that, what? All the rest is doing one’s best to live well; that is, to live as Christ himself did. His biography is all contained in this brief monograph, “He went about doing good.” Put that over against the story of Methuselah and you have the

* That is, he who receives me as one eats bread, so as to assimilate and transmute it into nerve and sinew and thought and character and usefulness.

plumb-line by which we may determine our approach to “the high-calling of God in Christ Jesus.”

Blessed is the man who can summon heart and conscience and sovereign will to say, “I live forever!” And thrice blessed is the man who, realizing the fact of eternity, can crowd it into the passing day. For all our yesterdays are gone, and none of our tomorrows ever come. Eternity is one interminable now. Wherefore let us live today; so that presently we may lie down not “to pleasant dreams,” but to a blessed translation into the Realm of Realities, where faith is lost in sight and hope in fruition. Thus shall the grace of our Lord Jesus Christ be and abide with us all forever; Amen.

* * *

True Beauty

When beauty is merely of the face and form, it is not of the highest or truest kind. If a mean, spiteful, proud, selfish spirit go with a pretty face, the pretty face simply acts as a foil to show off more sharply the meanness and pettiness of personality. You have seen some persons place a small black patch on their faces to bring out the fairness of their complexion the more by contrast. Well, God has arranged matters so that when a mean, selfish, spoilt spirit goes with a pretty face, the pretty face simply calls more attention to the selfish spoilt spirit. True beauty is the product of the graces of the heart.

The Scriptural emphasis has unfailingly this distinction, that a Presence is unveiled in whom the soul can rest. We are not dealing merely with laws of life which it is our welfare to heed and our destruction to ignore. The confidence reaches behind and beyond the laws, and it seeks the One whose thought and purpose find expression in the.—J. H. Jowett, D.D.

* * *

The infidel, of course, boasts of his science, but he draws from a vivid imagination and an unbelieving heart. Lord Kelvin, a great scientist indeed, asserts that there is not a single demonstrated fact of natural science that contradicts any statement of the Bible.—Rev. George H. Lee.

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PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Goodwill among nations and peoples to some is a new thing; but this spirit was exemplified by Jesus. The Jews regarded the Samaritans as worse than the heathen Chinese. They would cross the street to avoid them. The Samaritans reciprocated fully. This bitterness had been nursed from the days of Sanballat. Jesus, the Jew, moved freely among the Samaritans, and often warmly commended them. He fostered goodwill between these peoples.

The Samaritan Woman

John 4:1-26

Jewish men would not speak to a woman except in their home; but Jesus at the well of Jacob talked with the Samaritan Woman! His disciples had gone into Sychar to get something to eat; and while they were gone this woman came from the city with her waterpot for water. She did not expect the man at the well to speak to her. Jesus broke the ice of prejudice and custom. This is a kind of courage that is often needed today in this Christian land.

The Woman did not feel insulted, nor scandalized. She was surprised and pleased. This man must be kindly and great enough to overstep blind hate and slavish conventionalism. It excited her curiosity. "How is it?"

Jesus at once tried to lift her thoughts from the inhuman caste restrictions to the superhuman love of God for all His children. "If thou knewest the gift of God." This water you prize so highly is a gift of God to you Samaritans and to us Jews. We have one God and share common blessings. Look up from man to God, Who has made of one all nations to dwell on the earth.

The Samaritans had the Pentateuch and prized it as highly as the Jews. They worshipped the same Jehovah God. They looked forward to the coming of the same Messiah. They lived in the heart of the Holy Land and they had their Holy Mountain, Gerizim, as the Jews had Jerusalem. Jesus emphasized the things which were common to these antagonistic peoples.

The Jews were to blame in the beginning for the ill feeling. When they returned from captivity to repair the Temple and the City, they spurned the proffered help of the Samaritans, because they were half-bloods. It was national pride and selfishness. Sanballat was not above retaliation. Since the Jews originated

the animosity it was fitting that the Jews should make the first approaches for reconciliation. Jesus did this divinely.

The response of the Samaritan Woman and the Samaritans of Sychar was ideal; and this spirit was appreciated by Jesus, as Jew and as Son of God. "I know the Messiah comes." "I am he." "He abode there two days."

The Disciples and the Samaritans

John 4:27-38

The disciples were amazed at the freedom of Jesus, that He should speak to a woman, and to her who was a Samaritan. They were dumb.

Near the end of the Public Ministry of Jesus the disciples, even John and James, had not learned to be Christlike towards the Samaritans. They went to a Samaritan village to get food, and they had been refused because they were going to Jerusalem, the old prejudice; and these disciples asked Jesus if they should bid fire to come down from heaven and consume them! (Luke 9:54). There are people to-day that consign to hell those that differ with them in theological belief. Jesus rebuked them. That is not *His* spirit.

On another occasion John said to Jesus, "Teacher, we saw one casting out demons in Thy name, and we forbade him, because he followed not with us." "But Jesus said, Forbid him not. . . He that is not against us is for us" (Mark 9:38). In the World War many of divergent beliefs learned to work together and regard one another as brothers. This is the only Gospel that can reach men, Christ's.

The Pharisees continued to harbor the old, diabolical spirit against the Samaritans; and the worst they could say to Jesus was, "Thou art a Samaritan and hast a demon" (John 8:48). The disciples learned at length to know Jesus. When they heard the parable of The Good Samaritan, they could say with the lawyer, "He that showed mercy on him." "Go thou and do likewise."

The disciples carried out the injunctions of Jesus, "Ye shall be my witnesses in *Samaria*" (Acts 1:8). "Philip went down to the city of Samaria, and proclaimed unto them the Christ" (Acts 8:5). "Now when the apostles that were in Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. . . They received the Holy Spirit" (Acts 8:14). "They preached

the Gospel to many villages of the Samaritans" (Acts 8:25).

Bethesda

John 5:1-9

Bethesda was one of the pools about the city of Jerusalem, and it was near the Sheep Gate. The water was intermittent in its flow; and it was popularly believed to be stirred at intervals by angels. The American Revised Version omits the passage of the Authorized Version telling of this ministration of angels for healing. Many natural springs are thus intermittent because of the siphon formation of the overflow channel.

The word *bethesda* means a house of mercy; and such it was. Many came there and were healed. Jesus found the old man, who for 38 years had been afflicted; and He asked him, "Would you be made whole?" He said he was so helpless that he could not get down to the water in time, and another received the blessing. Jesus made up for his lack. He made him well.

It is a mooted question whether the waters had any healing power of their own. Many believed they had, and their faith healed some at least. It is far better to have faith in something, even though it is not altogether worthy, than not to have any faith in anything. Psychologists accept this fact. Especially nervous disorders yield readily to the belief of the mind. The power of the nerves over the body is exploited by chiropractors, by Christian Science, by idealists.

Bethesda being near the Temple and in the Holy City, probably many went down to the turbulent waters with faith in God, believing that He worked through the agency of the waters. In this case the faith was well placed in God; and although He might not fully approve the agency, He would honor the faith in Himself. Probably no one on earth has a perfect knowledge of God or of the way in which He wishes us to worship Him and serve our fellowmen. Yet the faith and devotion of the most deluded are infinitely better than the scepticism of the irreligious; and the worship of those that have a reasonably correct idea of God is acceptable to Him, for He makes allowances for what we cannot know. "He knoweth our frame; He remembereth that we are dust."

The worship of God is the finest thing and the noblest thing in any man. However feeble his mind may be, however imperfect his knowledge of God's works and ways, however

unworthy his outward life, his belief in God and his desire to know Him and to serve Him raises him an immeasurable distance higher than the most intellectual and erudite scoffer, who has no thought of God in his life. Thus the Psalmist was right, "Out of the mouth of babes and sucklings, God has ordained strength." Jesus was right, "I thank thee, O Father, Lord of Heaven and earth, that Thou hast hidden these things from the wise and prudent, and has revealed them unto babes."

Nobleman of Capernaum

John 4:46-54

This nobleman was a "king's officer"; and, whether a Jew or a Roman, he was of a class hated by the Jews. Thus again Jesus by word and life broke down the wall of caste, as Jehovah broke down the walls of Jericho by Joshua. Christian missions to-day are doing the same thing at home and abroad.

This nobleman had heard of Jesus and believed on Him. When his son became ill, his heart naturally turned to Jesus for help. "He went unto Him and besought Him that He would come down and heal his son." He saw Jesus only.

Jesus tested his faith, "Except ye see signs and wonders ye will in no wise believe." This rebuff did not weaken his faith. It fanned the flame of love for his son and of faith in Jesus. "Sir, come down ere my child die." He would not take no for an answer. Jesus tested him further, "Go thy way; thy son liveth." "He went his way." His son lived.

"He himself believed and his whole house." That was a thorough-going and practical faith. Many parents to-day that believe in Christ do nothing to lead their children to believe, and scarcely know where their children are or what they are doing. Is it any wonder there are so many criminals among the young people, that have grown up wild, and are running wild?

Millions in China and Japan and India and Africa have more vital faith in Jesus Christ than have one-half of the people of America. Toyohiko Kagawa of Japan is serving Christ better among the laboring classes than most of our American Christian reformers.

In America there are at least fifty millions of professing Christians, who would resent being called heathen. Suppose all of these had the faith of this nobleman of Capernaum. The other fifty million, not counting the babies, would soon be convinced of the reality of Christ's Gospel.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

She was conscious of one thing; and that was that the old world was good, and life was sweet, and that the sunshine shimmering about her was like spears of burnished gold. What a wonderful alchemist is Love! How he transforms the sordid lead of life to golden glory!

Chapter XIV. Mistrust



THE day of Harold's discovery of Bettie's supposed evil, she was busy with examinations and failed to see Helen in any of her short visits to her room. About three o'clock she finished her work and came back to review for the examination next day in biology. She was surprised to find Helen's trunk gone, and all her belongings missing. In consternation she sought the matron, only to learn that Helen had started away at noon.

"She showed me a letter from her father giving her permission to go West to visit an aunt with whom she expects to spend the summer. Some of the girls helped her pack her trunks and she hurried away. I declare that girl has been the worry of my life. I can not understand, Miss Marshal, how a girl of your good character and sweet disposition could put up with her for a room-mate."

"Well, you see, we have been friends for such a long time that I suppose I am not a good judge of her shortcomings," Bettie explained. "But I realize that she has not been the girl she ought to be."

"I guess not; and more than that, her reputation, as you know, is not good," continued the matron. "At least, you ought to know it; and sometimes it seemed you tried to shield her in her evil. I hope she does not return next year; but I am sure she will not. That kind of girl loses all interest in an education."

Bettie flushed, and her face felt hot as she returned to her room. "Was that the way they looked upon Helen?" she thought. "And have I been so blind as to risk my own reputation in befriending her? Well, if so, it will have to be that way, for I shall never desert her as long as she needs me. Poor girl! Old Mugs certainly is guilty as well as she; for it is his influence and teachings which have played havoc with Helen's life. But I shall stand by her,

even if it risks my reputation." Still, her words were tinged with a slight doubt, as she thus assured herself. Sometimes we try the insidious art of suggestion on ourselves. In her mind there could but be a struggle, for while she was a steadfast friend, yet she was highly sensitive as to her own good name and reputation.

"Strange," she continued to herself, as she closed the door. "Strange that Helen did not leave me some word. I am sure she did." And she began a diligent search, which soon brought to light a note. It explained the visit to her father's sister in the West, and how she anticipated a gay life for the summer since her aunt was a social power. She also stated her appreciation of the steadfast friendship of Bettie, and then concluded:

"Another reason why I dread returning home is that I shall be between two worlds: the world of my father, which I prefer; and the old world of my mother, with its church and charity and tame life. I can not pain my mother by forsaking the old life that you and I lived; but I can not drive myself to renounce the life I have learned to love. So this visit relieves me of a choice.

"Bettie, Harold Goodwin loves you to distraction, but he does not know it; and I am mean enough to hope to keep him from ever finding it out. I suppose you think I am either teasing you, or that I am an inhuman beast; and it may be in truth, the animal in me. I almost confessed something more, but think best to keep it."

Bettie reread the letter, and then slowly tore it into strips and dropped it into the wastebasket. She could not fathom that portion devoted to Harold; perhaps when she saw him again he might be able to give some clue. And somehow, with Helen off the scene, she wanted to see him again, and soon.

She was called downstairs, to find a messenger boy with a letter. At once she recognized Harold's handwriting. Hurrying back to her room with light step and a beaming face, she tore it open with trembling fingers and read:

"Dear Miss Marshall:—I can remain no longer here. A discovery I made last night—or, more correctly, this morning—was so startling that I can not control myself. I am shocked and amazed. I am going drifting to what and where I do not know, and care little. But out of the wreck and ruin I can still see good in your life, which I hope may help me in some way to reconstruct my shattered idols.—Harold."

Puzzled, Bettie read and reread it many

times; finally it seemed the letters stood out in flames of fire. She could not comprehend it. What was he writing about? Had everyone gone stark crazy? Or was it she? Perhaps *her mind* had gone. If not yet, a few more puzzles like this and it would go. Was this the clue she sought to Helen's incoherent allusions? A suspicion dawned; Helen gone, Harold gone. Had they gone together? Had Helen at last crushed his faith in Bettie, and thus finally drawn him into her power? It might admit of some such interpretation, she reasoned.

But Bettie could not harbor such a thought very long; and so, with a commendable exercise of the will she pronounced it a very perplexing puzzle, and banished it from her mind. She was a student, and must finish her student duties, examination included. Helen was gone; Harold was gone. She might see neither of them again; and then, again, she might. Only the future could tell. But now there were other tasks, such as biology examination tomorrow!

As she came down the steps from examination the next day she was again much troubled. Try as she would, the shadows would not vanish—something had gone out of her life. But she realized that it was not Helen; for her disappearance was a relief. It is often at such moments that a beneficent power brings solace in unexpected ways. Bettie came face to face with Mrs. Hudson, this time, however, without her basket.

"Oh, Mrs. Hudson, may I walk a ways and talk to you?" she inquired, as she wheeled into step beside the old lady.

The woman looked at her intently, but did not recognize her. "You know my name, dearie," she said, "and I love your sweet face; but who you are I do not know."

"To be sure! I forgot," the girl replied, laughing. "My name is Bettie Marshall. I am a friend of Mr. Goodwin, and saw him helping you with your basket the other day."

"A friend of Mr. Goodwin, eh? Yes, I see." And the little woman stopped to stare in a puzzled way at Bettie. "Any friend of his needs no other introduction. I am sorry he is gone. You know he left yesterday?"

"Yes."

"To be sure you would know. And I wonder if you do not know something else which I do not. Why did he go?"

"That is just what I hoped you could tell me, Mrs. Hudson," the girl replied, with a ripple of her sweet laughter.

"Now, dearie, it may be that if we compare

what we both know we may be able to solve this problem. Shall we try?"

Bettie agreed, and they walked on. But the girl all at once grew shy confessing anything about Harold; and soon she had any reference to him shelved, and the old lady pouring out the story of her life to an interested listener.

Finally they came to the home of Mrs. Hudson. Bettie was surprised to find it a neat-looking cottage surrounded by flowers, and with a diminutive grass-plot in front. They reached the door over a crumbling brick walk; but cleanliness and order were evident everywhere. While having no more than three rooms, the main one, into which they entered, was a revelation to Bettie, who somehow imagined that people possessed by poverty were likely to know little of the satisfaction of beauty and fitness.

It is true that every evidence of wealth was lacking; indeed, the paucity of some things, and the cheapness of others, was pathetic. But Mrs. Hudson was one of those rare personages who had the peculiar knack of appropriateness in her dress and surroundings. Bettie's fastidious taste met with a satisfied response, and she sank into the easy chair placed for her with the feeling of being in a real home.

"Oh, Mrs. Hudson, how restful and home-like you have it here," the girl assured. "I am so glad I came. I fear I shall hate to go."

In response, the old lady patted Bettie's hands and cheeks as she would a little girl's. And Bettie appreciated the caress; her deeply lovable nature responded naturally to any evidence of love in others. Two such rare characters intuitively recognize their basis of love and sympathy. The childish caress went straight to Bettie's homesick heart. "How strange the world is," she thought, "but how good the people can be, and are, in so many unexpected ways." Mrs. Hudson sat down near her, and Bettie remembered she had just started on a new subject of conversation as they came in. So she said, by way of renewing the thread of the discourse:

"But was this great governor as poor as that when he was a student?"

"Yes, dearie, he was absolutely penniless. He was an orphan, and as far as he knew, had not a relative in the world. I washed and mended for him, and he had all his friends give their washings to me. He worked nights and at odd times at the railway shops, and studied as he could. He could not pursue full university work, and it took him seven years to finish the usual four-year course in engineering. When he left, he got a good place with an engineering firm. For three years he worked hard, was

faithful in his trust, honest and reliable. They advanced him until he was one of their most trusted officials. Then he organized a company of his own. It succeeded and undertook great enterprises requiring a high type of engineering skill. Finally he became a contractor, and the government work he put through attracted the attention of the people, especially the politicians. Strange how quickly the politicians recognize real merit, especially of the kind that gains a following among the voters. But all he needed was the chance. He was no dishonest politician himself, but one of the rare kind that appeal to the people by their honesty.

"The state was in the hands of a dishonest set of officeholders, and the politicians saw their opportunity to oust them with a man of the right type. So they had my student-boy nominated, and got behind him as they ought to. So he is a governor, now; and not too old to become even greater some time."

"That sounds like a Fourth of July oration, Mrs. Hudson, when the orator of the day tells how America is the land where the poorest boy may aspire to the presidency of his country. I am glad that it is not all oratory. And to think that you knew him when he was a student!"

"Yes; but as poor as he was, he was kind to me, and helpful. I played the most delightful trick on him, and he never found it out." And in recollection, she laughed heartily. "But I must tell you about it, so you can enjoy it, too."

Bettie prepared herself for the disclosure, as the woman continued: "It was during his last year. His studies took so much of his time that he had to give up his work nights in the shops, and the odd jobs he got did not supply him with necessary funds. He told me his troubles, and finally planned to quit school, much discouraged. But one day he found an envelope containing a five-dollar bill on the table in his room, and the next week another in the same way. Five dollars was a big help in those days, and he used it to keep himself in school a little longer, as every week counted so much in his preparation for his profession. He told me about it, and wondered where it came from. I could hardly contain myself as he looked forward to the third week. Sure enough, there was the envelope; and it came regularly every week until he finished."

"And did he never find out who put it there?" Bettie asked, her interest in the narrative absorbing all her thoughts.

"Never!" she replied.

"Did he ever get any kind of a clue?" Bettie persisted.

"He did not seem to, although a plain clue was there. That is where my joke comes in. He always found the money in his room just after I had taken his washing home."

"Why, Mrs. Hudson, was it you?" Bettie asked, surprised.

"Yes, dearie, it was I. I never worked so hard in my life as I did those few weeks, but it paid. I was very happy. I am yet. Just think! He is a governor now, and I helped to make him."

Bettie rose reverently and kissed the old lady's forehead. "How perfectly splendid of you. And he has never found out?"

"Never."

"And did you ever play such a joke on any other student?"

"No. I saw others who needed help, but it did not appeal to me to help. I did find one who was much like him, but he seemed to have all the money he needed. In fact, he turned the joke on me. I was often finding an extra dollar among the money when he paid me." And then Mrs. Hudson's face lighted up, and she exclaimed, as if at a great discovery, "But you know him, too; do you guess who he is?"

The rapid pounding of Bettie's heart was proof that she did. She blushed, and as she felt the old lady's eyes upon her face, her gaze sought the carpet.

"I—I believe I do," she admitted. "At any rate, I know one who might do just such things."

"To be sure you do," the woman replied, evidently satisfied by a close scrutiny of Bettie's behaviour. "And now, since we have got back to him again in our conversation, what made him go home before the end of the session?"

"I do not know; I wish I did," Bettie said honestly. The old lady studied her face again, intently. Finally she asked:

"Was he in love with any of the students?"

Bettie dissembled. "Why, really—I don't know. I believe my roommate did say she thought he was."

Mrs. Hudson thought quietly for a while. Bettie became excited and expectant. Evidently the woman knew more than she supposed. Was this puzzle leading up to the same mistrust that she had fought against? But she was totally unprepared for the question which Mrs. Hudson next propounded:

"Miss Marshall, did you jilt him?"

Like a wounded animal Bettie sprang up, and then sank slowly back. "Oh, no, Mrs. Hudson! I never did. Oh, no; I—"

Mrs. Hudson looked relieved. "I was afraid you had. The love affairs of these boys are

serious experiences to them, sometimes. I think someone did, and I am glad she did, for such a girl is unworthy of him. Dearie, you can not imagine how glad I am that it was not you."

Bettie was so perplexed she did not know what to do. Retreat occurred as the best course out. So she said:

"I must go now, Mrs. Hudson. I shall run in to see you again before I go home—several times, if I may."

"Yes, dearie, come often," the old lady replied. "I wish we had met sooner, for I like you."

But although Bettie moved toward the door she was somehow reluctant to go. She paused, not ready to depart. There was an unsatisfied question in her mind. How should she obtain the answer? Suddenly she turned, and her words sprang forth like water released from pressure:

"Mrs. Hudson, I fear Mr. Goodwin has eloped with a girl not worthy of him. She is a girl with dark hair, sparkling eyes and the most beautiful face I ever saw; graceful and entrancing as a fairy, but with a mind evil and depraved, and a character, I fear, of the lowest—"

But Mrs. Hudson interrupted her. "Oh, my dear girl, you misjudge him. I know he has been thrown with just such a woman as you describe, but he has not gone away with her. He went home alone, and I fear because he misjudged someone, and the revelation was more than he could bear. Miss Marshall, I am not a prophetess, but I shall prophesy this: that when Mr. Goodwin finds his ideal—and probably he has found her—she will be light-haired, and good, and true, and faithful; one who will cling to her friends even unto death, and whose noble life has created a voice as sweet as your own."

Bettie, abashed, could not reply. Her thoughts were too confused to express in words. She moved to the door, turned the knob and passed out. She had reached the gate before she thought how undecorous and precipitate her departure had been. But she could not turn back; she must apologize the next time she came.

Mrs. Hudson had gone to the window and watched her retreating form as long as she was in sight. Then she turned with a sigh, but there was a pleasant smile on her face.

"What a charming girl," she whispered. "I am sure I have her placed right. She is just his kind. She is wildly in love with him, but hardly knows what is the matter with her." Then she grew sober and thoughtful. "I hope

he has not got any false conception regarding her. She is a jewel."

Bettie could never recall any of the events of her journey to her room after this disconcerting interview. She might have been borne mysteriously through the air; and she had a hazy idea that that very thing happened. She was conscious of one thing, and that was that the old world was good, and life was sweet, and that the sunshine streaming about her was like spears of burnished gold. What a wonderful alchemist is Love! How he transforms the sordid lead of life to golden glory!

* * *

The power of a Living Bible

In his father's house a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words, now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks He had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this *living* Bible, and said to himself, "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do?" She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—*Young Men's Christian Magazine.*

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

"The Programme of Christianity"



AN EARNEST evangelical Christian has asked us to review the series of books used in "The New Standard Teacher Training Course." This series is intended to guide teachers of Bible schools in their work. So large a number of textbooks for this course have been published that we cannot possibly take the time to examine all of them critically. So we have purchased Luther A. Weigle's "The Pupil" and "The Teacher," which are numbers 1 and 2 in the "General Units," and Frank Knight Sander's "The Program of Christianity," which is number 7.

While we have partly read Dr. Weigle's booklets, but Dr. Sanders' book is the only one we have been able to read through. The editions in our possession bear the imprint on the title-pages of the Presbyterian Committee of Publication, Richmond, Va. We cannot help feeling sorry to see the Presbyterian Church South adopt this series for its Sunday school and other religious teachers. One who knows the situation today knows that it is a part of the program of the liberals gradually to inoculate the whole church with their modernistic teaching. We shall confine our remarks for the present to Dr. Sanders' book, "The Program of Christianity."

And who is Dr. Sanders? He is one of the mildest and most adroit members of the modernist school. He was formerly professor of Biblical Literature in Yale University, and then became president of Washburn College. In his work he has been closely associated with Dr. Charles Foster Kent, the well-known radical critic and dissector of the Bible, but now deceased. In these columns we have had occasion more than once to point out the sad departures of Dr. Kent from Biblical and historical Christianity. In one place in Dr. Sanders' book he recommends a book by Dr. Kent (see pp. 186). He also recommends books by other well-known liberals, as, for example, Wm. H. Faunce (pp. 201, 219), George A. Barton (p. 219), Shailer Mathews (p. 280), and Walter Rauschenbusch (pp. 229, 256). In brief, nearly, if not quite, all of Dr. Sanders' bibliographies (given at the end of the several chapters) cite authors who are known to be more or less modernistic. Not a single out-

standing orthodox author is mentioned. Should not Christian publishers, especially those of the evangelical denominations, be more alert?

Dr. Sanders is also the author of a decidedly liberalistic book, "History of the Hebrews," published in 1914, and cited in the booklet now under review (p. 178). If you want to see how surreptitiously modernistic this book is, read pages 23 and 24. Many other pages are of the same type. In our own work, "Contending for the Faith" (George H. Doran Company, New York, 1920) Chapter VI, we have given a somewhat detailed critique of this book. Yet, in spite of all this, Dr. Sanders' book on "The Program of Christianity" is adopted as one of the leading books for the training of teachers in evangelical Christian denominations!

But what is to be said of the book now under advisement? It would be wrong to say that it contains nothing good and Christian. Many excellent things are said, and engagingly said, by the author. More than one high tribute is paid to the Bible, and Christ is upheld as unique, and sometimes is called "our Lord." Indeed, if the title of the book had been worded in this way, "The Social Program of Christianity for this Earthly Life," perhaps little fault could be found with it. For, on the whole, that is what the book does—simply outlines a program for building up a happy and harmonious society for the present life. Christianity is to bring about a transformed world-order, a kind of earthly millennium, a beautiful and ideal kingdom of this world.

And right here is the insidious peril of this book. Its title is "The Program of Christianity," and there is no hint in it that it is meant to present only a partial program, but the impression is made that it is complete, or, at least, that all the essential principles are presented. And we fear that many innocent people, who desire to be Christians in the fullest sense of the term, may be led to accept this one-sided and greatly reduced program as the whole of Christianity, or, at least, of all that is fundamental and worth while.

Thus it is not so much what Dr. Sanders says, as what he does *not* say, that makes his book unsatisfactory for true Christian teachers. Some of the dominant principles of the Chris-

tian religion are either omitted or are treated in a very casual and incidental way.

The redemptive note in Christ's program is almost wholly, if not quite, ignored. Think of writing a chapter on "The Program of Jesus" (Chap. I), without referring to the fact that He came into the world to save sinners, to seek and to save the lost, to shed His blood for the remission of sins, to give His life a ransom for many! What was our Lord's chief purpose in coming into the world if it was not to make expiation for sin? In this so-called "program" for training Christian teachers, therefore, the chief object in Christ's program is ignored. Not a word is said about Christ's atonement for sin.

In one place, it is true (p. 250), the author refers to Christ's "sacrificial love for mankind," but the doctrine is not further defined and explicated anywhere in his book, and so we cannot tell whether Dr. Sanders means expiation for sin or not.

In the whole book we can find no clear note on the Deity of Christ. Will the Modernists tell us how Christ can carry through His program of world-redemption and world-transformation if He was only a human person humanly begotten?

Repentance and the new birth are cardinal elements in our Lord's program. One of the first words He uttered, after He began His public ministry, was "Repent" (Mark 1:15). He also said, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). As to the new birth, our Lord made it primary, saying, "Verily, verily I say unto thee, Except any one be born again, he cannot see the kingdom of God" (John 3:3). Yet neither repentance nor regeneration are given a place in Dr. Sanders' "program of Christ."

Bible study is urged in this book, and we are glad to acknowledge it; but nothing definite is said about the divine inspiration and authority of the Holy Scriptures. Can the world have an authentic "program of Jesus" without a divinely authenticated revelation?

Much is said in this book—page upon page, in fact—about the *social activity* of the church, but far too little stress is laid on prayer, worship, and the preaching of the gospel. True enough, what the author calls "the definite, persistent, balanced preaching of the gospel at the church edifice" is mentioned once (p. 195); but note how quickly he drops it, and reverts to his favorite thesis, that of social tasks and reconstruction.

Observe, too, that nothing is said in this book about justification by faith and salvation by grace. The religion of it is *legalistic* from

start to finish. The chief emphasis is placed upon doing, living, activity; little on faith in Christ the Redeemer as the first essential step in getting upon the stage in Christ's program. Christ is regarded as the great "leader of human and divine interests" (p. 170), rather than the divine-human Messiah and Redeemer.

A serious positive heresy of Modernism regarding the second coming of Christ (p. 255) is positively taught by our author. After admitting that "many passages of Scripture express the desire and hope that God will thus summarily end the power of evil," yet he adds that "the Bible must be interpreted as a whole," etc. Then he says: "Viewed from such a basis, the Bible rather anticipates the gradual victory of the program of our Lord, Jesus Christ, based upon the frank and free adoption of His principles, which in turn expressed the true judgments of the minds and hearts of the great prophets. . . . Christ is coming all the while, just as fast as the world is ready to welcome Him."

Not a text of Scripture is cited to prove this doctrine of a "gradual" second advent of our Lord. How many passages can be cited to show that He will come in visible or apocalyptic form! Is not this a tampering with the program of Jesus? Do not our church leaders examine books before they commend them to the teachers and children of our churches?

We shall now make a few direct quotations from the book, to show how adroitly the modernistic principles are infused and how much one must ever be on the alert to distinguish truth from error: "Jesus of Nazareth stands out in history as the one leader whose conception of life and its demands has stood every reasonable test."

This is true, but it is far from the whole truth; and remember that our author is here setting forth "The Program of Jesus." The major work of Jesus was to redeem man from sin both for time and eternity, not to set up a social order merely for this world; or, as Dr. Sanders puts it in the next sentence, to furnish "the prompt and happy solution of the problems which perplex society." This last purpose should take the second place, not the first, in our Lord's program. When men are redeemed from sin, the social adjustments will follow. Our author constantly lays emphasis upon men living according to the teaching and principles of Christ. How can any man do that unless he is born from above by the Holy Spirit? Yet the need of regeneration is barely hinted at in this book.

"The Christian church is the organism through which the ideals of Jesus have been

gradually attained" (p. 178). That is partly true and partly wrong. First, what is meant by "the ideals of Jesus"? Does it mean the ideals He taught as the divine Teacher, or the ideals He gradually attained? You see, the phrase is ambiguous. As for the church, she has not "gradually attained" to the high ideals of Jesus, but has had them right there before her eyes in the inspired gospels and epistles ever since they were written.

Our author says (pp. 179, 180) that "the early chapters of the Book of Acts" "record the *convictions* and *discoveries* of the primitive community," etc.; that "we get at the *judgments* of this inner circle from three sources" (meaning the "inner circle" of Christ's disciples); that the Gospels are to be "viewed as the *deliberate interpretations* of the personality and purpose of Jesus." (*Italics ours.*)

This is far from the evangelical view of the New Testament. Note carefully that nothing is said about the books of the New Testament being a divine revelation to this "inner circle," but only written records of their "judgments," their "convictions," their "discoveries" and their "deliberate interpretations."

In the light of church history we wonder whether Dr. Sanders is correct when he says (p. 190): "Protestantism, however, remained predominantly, although not absolutely, individualistic. Each man's great concern was his own salvation."

We question whether, with the open Bible before them, the early fathers of Protestantism did not discern the social as well as the individual element in the Bible. When you read of the rapid spread of Protestantism into many countries, in spite of terrific opposition and persecution, do you think it a correct criticism to say that "Protestantism was predominantly individualistic"? Dr. Sanders charges Bunyan's "The Pilgrim's Progress" with being "curiously individualistic." That is a mistake. The second part of this allegory represents a goodly company of pilgrims journeying together to the holy city. Besides, it was the example and persuasion of the first pilgrim which influenced his wife, family and others to follow so closely and lovingly in his footsteps. To be frank, and yet as generous as possible, the Modernists seem to "interpret" everything according to their own subjective ideas.

Speaking of the "sacrificial love" of Jesus for mankind, our author says: "A pagan heart melts before such love and goodness as speedily as that of one born a Christian."

Of course, we believe in preaching the sacrificial love of Jesus, but we are not aware of anybody being "born a Christian." Jesus said:

"That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Further on (same page) we read: "The recognition of Jesus as a perfect type, once made, carries with it many important results." That seems to be the chief thing—Jesus "the perfect type," not the atoning Saviour. "To exalt Jesus' life and teaching is, therefore, the scientific way of bringing about all over the world the ascendancy of the spiritually ordered life."

We wonder whether this is half or even one-fourth of the program and purpose of Jesus Christ. Surely Christianity is broader and more inclusive than this statement would imply. Of course, if you accept the whole teaching, life and purpose of Jesus, the statement might be all-inclusive. But that teaching also includes accepting Christ as the divine-human Redeemer, repenting of sin, receiving the new birth, justification by faith, salvation by grace, and then living according to the new spiritual life that has been supernaturally begotten in the soul.

This book fails to give a due and proportionate recognition of the future life as a part of the program of Christianity. So little is said on the subject of eschatology that one is tempted to call the book a system of Confucianism under the guise of Christianity. It is all this-worldly; the object is to build up a happy and ethical Christian civilization here and now. Thus Dr. Sanders' projected program is both fore-shortened and hind-shortened. The play does not begin right and does not end right.

Cannot evangelical books be found for carrying out the church's plan of religious education? Even from the purely pedagogical viewpoint the present book does not seem to us to be a good one. In many places his teaching is ambiguous; and ambiguity is not a characteristic of good pedagogy. Dr. Sanders has fixed up entirely too small a stage and too cramped a setting for the all-comprehensive program of Christianity.

* * *

In 1458 the first book was printed from movable type. It was a Bible. From that time till now the Bible has "never been off the press"—more than four hundred years; millions of copies in over 700 languages; and a new language on an average of every six weeks during the past ten years. Is not God in that work?—Rev. George H. Lee.

An Answer and a Challenge

THE next evolutionist to be brought to the bar is Walter C. Kraatz, Ph.D., Assistant Professor of Biology in the University of Akron, Ohio. He has issued a booklet on the subject, "Evolution Not Irreligious," which has come into our hands. This is the way he speaks of the man who does not accept the theory of evolution (p. 7):

"He is governed by dislikes and prejudices, and fanned with religious fervor, combined with an antiquated, utterly unscientific view of the world and its making. The complex of this fervor and antiquated ideas he calls religion, and he attacks the man of science, who seeks out the truths of nature, calling him irreligious."

We would gently inform Dr. Kraatz that he is entirely mistaken in his judgment of the anti-evolutionist. As to the use of caustic terms, very few opponents of the theory of evolution can equal the number and character of those used in the foregoing quotation from our professor of science. And all through his booklet he piles up such epithets.

To our way of thinking, it is not a mark of the true religious spirit to call opponents by such names as this writer employs. Here are more samples (page 4): "Mistaken notions and prejudice often preclude the use of common sense;" "determined anti-evolutionists, untrained scientifically, and laboring under false ideas themselves;" "some of the attacks are very puerile, showing many deep-seated misunderstandings, or what must in truth be called most palpable ignorance;" "others show often gross misrepresentation;" "ridicule is indulged in frequently, and sometimes, other methods failing, plain invective."

All these accusations do not seem to indicate a very sweetly religious temper.

But our advocate says in the title of his tractate that evolution is not irreligious. Let us see if he makes out his case. He says (p. 3): "We must not fail, however, to pay our respects above all to Nature, for she is the fundamental teacher." Here nature is placed above and before God and the Bible. This sentence proves that Dr. Kraatz's "religion" is not that of Christ and the Bible, whatever else it may be. To prove this further, note this (p. 5): "Nothing is outside of the domain of the natural law, and the Infinite at the basis of it." And this (p. 6), speaking of geology: "But no supernatural processes are invoked.

The results are just those of geological evolution."

But the Bible described many supernatural events. Christ is said to have come from heaven and to have become incarnate by the Holy Ghost, which must have been a supernatural act and process. The religion referred to, therefore, in this pamphlet is not the religion of Christ and the Bible. It is a man-made affair—manufactured to fit into a preconceived theory. May God have mercy upon the world if we have no better religion than one that has been concocted by poor, fallible human wisdom!

To show our author's attitude toward the Bible we quote again (p. 7): "The Old Testament writers could not have had an evolution concept, and so we can admit to them without any disparagement the special creation idea. They were not observers of nature. Science had not yet arisen."

But in that case what becomes of the divine inspiration of the Biblical writers? And if they were not divinely inspired, what becomes of Christianity, which is founded upon Christ, who always confirmed and appealed to the writers of the Old Testament? Paul also said of the Old Testament, "All Scripture is inspired of God" (2 Tim. 3:16). The apostle Peter, speaking expressly of the Old Testament, wrote as follows: "For no prophecy came by the will of man, but holy men of old spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

So if the Old Testament was not inspired, the testimony of Paul and Peter was false. Thus the most of the New Testament goes. If our protagonist's view of evolution is not "irreligious," it surely cannot be said to be *Christianly* religious. Its religion is poles and equators away from that of the Bible and of Christ. Let the supporters of the university of which he is a professor ask him whether he accept the Bible as the inspired Word of God.

Our advocate tries to put the anti-evolutionist in a *cul de sac* by saying that he admits that all the various races of men have descended from one human pair. Dr. Kraatz declares that this varied racial development from a single pair is "evolution." We would gently break the news to him that it is *not* evolution. All the races of men belong to one species—*genus homo*. They can all cross-breed, and their offspring is fertile. Not one new species of man has been produced through all the ages. Such variations in the human family, even if brought about by purely natural

causes, is huge diameters distant from the evolution of a sub-monkey or pre-ape into a rational human being. It is nothing like the supposed evolution of vegetables into animals, or insects into reptiles, or reptiles into birds, or invertebrates into vertebrates, or some utterly unknown creature into the primates. Racial variation is not evolution. Very often, in fact, it is pure degeneration.

It would be useless to analyze this booklet any further. It simply repeats the traditional pronouncements of the evolutionists. Not one new idea is discernible. The writers for this magazine have pointed out again and again the weak points in the whole hypothesis of evolution. It would be wrong to use space in setting forth any more refutations of the so-called "proofs" of the evolution theory. When its advocates advance something new, they may rest assured that we shall consider it judicially, and if it is not founded on scientific and logical principles, we shall point out its defects.

The remainder of Professor Kraatz's book, we regret to say, is largely made up of abuse, ridicule, charges of prejudice and ignorance, and claims of superiority, and it is lacking in logic, demonstration, scientific poise and dignity.

At this time we would like to issue a challenge, not to the author of this booklet, for he has neither the needed competency nor the right temper, but to some capable and well-poised evolutionist, say, like Vernon Kellogg or J. Arthur Thomson, who always, be it said to their credit, display a kindly spirit. Our challenge is this: To take a capable scientific work on the anti-evolution side and reply to it page by page and item by item. Osborn and Kraatz are not rated high enough by us for the proposed task, for they abuse a dead man, Mr. Bryan, who, however capable in some respects, did not profess to be a skilled scientist. But Kellogg and Thomson are not abusive, and do not seem to be afflicted with an overestimation of themselves. We would suggest that one of these men try his hand on replying to Dr. Louis Trenchard More's work, "The Dogma of Evolution," while the other makes the same study of Dr. George Barry O'Toole's "The Case Against Evolution."

Some other well-known evolutionist might undertake the analysis of George McCready Price's scientific book, "The New Geology," and try to answer the numerous objections it presents against the theory. Professor Price's more recent works, "The Phantom of Organic Evolution" and "The Dilemma of Evolution," would be worthy of the steel of the best evolutionist in this country or England.

Not to be over-modest, the writer of these lines would be pleased to see an evolutionist make reply to the arguments against evolution which are presented in Chapter XIV of his book, "Contending for the Faith," published by 1920 by George H. Doran Company, New York. Of the same might be done with his book, "The Problem of Origins," published in February, 1926, by The Macmillan Company, New York. The last-named book, of 265 pages, is wholly devoted to upholding the doctrine of creationism and pointing out the weak points in evolution.

Then we would call the attention of the promoters of evolution to Morton's "The Bankruptcy of Evolution," a strong work by an English author. Also to Zerbe's two recent war books, "Christianity and False Evolutionism" and "Evolution in a Nutshell." No less effective are the following works: McMullen's "The Logic of Evolution," Allen's "Evolution in the Balances," and Bole's "The Modern Triangle: Evolution, Philosophy and Criticism."

All these authors, though Christians, make the scientific approach to the subject, present the scientific objections to evolution, and then show also that it is inconsistent with the Christian religion. There is one exception to this rule; that is Dr. More's book, "The Dogma of Evolution," which deals almost exclusively with the purely scientific phases of the issue. He does not absolutely reject the theory of evolution *in toto*, but he does present what we believe to be unanswerable objections to it. If he does allow that man's body *might* have been evolved, he positively opposes the doctrine of the evolution of man's mind from the instincts of the lower animals.

Now why do not the evolutionists try to refute the above-named books? Conklin in his late publications never cheeps a word about them. The same is true of Osborn, who scores Bryan, a man who has gone to his reward. Osborn betrays not the slightest acquaintance with the works above listed. He and Kraatz seem to be utterly innocent even of their existence. They never even deign to notice the scientific obstacles in the way of accepting evolution.

The question recurs, Why do they ignore these books? We answer, for one of two reasons. First, they are afraid to read them lest their complacency in believing in evolution might be disturbed; hence even if they happen to see reviews and advertisements of them, they refuse to examine them. Second,

if they do read them, they know that they cannot reply to them effectively, and therefore they slink into silence, fearing that, if they should mention them, they might give them publicity, and that might disturb the faith of their disciples in the evolution theory. If these are not the reasons, let them come out from their cover, and tell us why they ignore the scientific works of their opponents.

On the other hand, if they do not know of the existence of these anti-evolution works, it proves that they are not keeping up with the times. Some of the above-named books have been issued by the foremost publishing firms of the world, like The Macmillan Company, George H. Doran Company, The Princeton University Press, Fleming H. Revell Company, Marshall Brothers (London), Thynne & Jarvis (London). It is difficult to figure out where some educated people must live that they do not see the advertisements of these well-known publishers.

How does it happen, on the other hand, that the opponents of evolution are able to keep track of the books of the evolutionists? This they do by every token. The present writer keeps on the alert for all the new books on the

side of evolution, secures them by purchase or otherwise, reads them carefully, and replies to them, mentioning the authors and titles and citing the very pages on which their assertions are made. Does that look like prejudice? Not one outstanding advocate of evolution has taken up a single scientific work against evolution and tried to refute it item by item. Professor Parshley, a reviewer for the *New York Times*, noticed More's work, but simply ridiculed it, and did not try to answer it in the scientific spirit.*

This studied ignoring of anti-evolution works by the purveyors of evolution can have no other explanation than that the evolutionists either are not keeping themselves posted, or else they have the closed mind, and therefore refuse to read anything that opposes their views and that might disturb their complacency. This, we admit, is a severe arraignment, but it is deserved. We shall see whether any outstanding evolutionists will accept our challenge to examine and try to refute, frankly and effectively, the arguments of the anti-evolution authors above named.

*More recently Professor Parshley has noticed and ridiculed several books on religion and evolution.

Koenig's Commentary on Isaiah

By the Reverend E. W. Hammer, Lynbrook, New York.



EXACTLY four months after Professor Eduard Koenig had written the Preface to his "Commentary on Isaiah" the book reached our desk. It was not sent for review, but, as the author wrote, "as a little token of my sincere thanks for many kindnesses shown me." Aside from the personal and friendly element, this commentary by the learned author is of such importance in the field of Old Testament studies that it demands the attention of all lovers of Scriptural truth. Ever since its arrival we have scrupulously examined its content. What a wealth of scientific scholarship, coupled with reverence and humble faith, is unfolded before us! The "old defender of Biblical truth" has again taken up the implements of spiritual warfare, striking out for the truth. We have used this designation before. We use it again, for Koenig's positive position with regard to sound Biblical scholarship justifies its use.

The commentary is so replete with scholarly treasures, crowded into 550 large pages, that it is impossible to do justice to the work in a brief statement. At best, we can do no more than

indicate to the reader the author's position on a few of the great problems which have arisen in and around the greatest of all prophetic books.

Right at the beginning let it be noted that the "Introduction" to the commentary is in itself so fruitful and stimulating that an intensive study of it alone would amply repay the time spent on it. Somehow, Koenig has a tremendous grasp on his subject, and he usually brings a very fine, clear and concise survey of the whole in his introductions. It is so in his "Genesis," in his "Deuteronomy," and we might expect the same in his work on the "Psalms," which is probably leaving the press at this writing.

There are some great prophecies in the Book of Isaiah—prophecies which the Christian Church for many centuries has interpreted in the light of the New Testament. For instance, in Isaiah 4:2-6 we find the prophet's glorious vision of the future kingdom. It is one of the bright spots in Isaiah. The prophet probably did not realize the full scope of his own prophecy. In recent years, however, such critics as Duhm, Marti, Guthe, Gray and Eich-

rod have viewed this section as a post-exilic prophecy.

One of the critics claims that the style is too heavy, diffuse and awkward, a defect never found in the pre-exilic prophets. Moreover, the "smoke" mentioned in verse 5 is regarded as objectionable. Koenig concedes that the objectionable "smoke" may be a gloss. But even at that, the arrangement which connects this verse with 3:2-15, 3:16-4:1 has been overlooked. The women spoken of *last* in 3:16-4:1 are here spoken of *first*. From them the prophet proceeds to those condemned men spoken of in 3:2-15 first.

Another criticism is this: The thought of the "holiness" of those who fled from Israel consigns this section to a later origin. Here again it has not been noticed that the attribute "holy," used of the faithful, runs parallel with the prominence given to "holiness" in the conception of the Deity since Isaiah's time.

Still another reason is advanced against the genuineness of this passage. Isaiah is considered "a storm bird of impending judgment." But if Isaiah was no more than a pessimistic announcer of judgment and of a dark future, he could never have written those great prophecies in 2:2-4, 9:1-6 and 11:1-8. Hence, Isaiah's authorship of these prophecies is consistently denied. H. Schmidt, however, speaks of "Isaiah's pleasant outlook." Marti goes so far as to say that by eliminating such visions of the future, the prophets would fail to be "persons of an incomprehensible character." But Koenig holds that Isaiah's character is thoroughly comprehensible in announcing doom as well as in announcing salvation, viz., penalty and chastening for the ungodly and salvation for the faithful and penitent. "Herein lies the logic of the change in his (Isaiah's) announcements."

The "virgin" in 7:14 is another source for hypotheses. It has been variously interpreted. Some have explained the "alma" as meaning "the daughter Zion." Some have regarded it as a reference to a young wife of Ahaz. Another interpretation refers it to Isaiah's wife. Still further, it is supposed that in Israel's dim past a prophecy was current of a wonder-child whose name should be called Immanuel. In his childhood he would live on milk and honey, and before his fifth year he would deliver his people. It is needless to say that this rests on an unfounded supposition. Over against all these theories Koenig holds to the strict interpretation of "virgin," and on linguistic grounds proves conclusively that the prophet meant nothing else but an unmarried young woman

of marriageable age, a *parthenos*, as the LXX correctly renders it.

In 9:1-6 we have the prophetic picture of the Christ-child. Here again Isaiah's authorship is denied. It is regarded as post-exilic. But Koenig points out the fact that, as the prophet was permitted to behold the future of the Jahwe-people (6:13, 7:3), so also would he be permitted to see its institutions (1:26) and the triumph of its religion (2:2-4, 4:4-6). In the same way he also proceeds in defending the authenticity of the great prophecy in 11:1-8.

What of the so-called "Deutero-Isaiah," (chapter 40-66)? In the first place, Koenig points out a number of phrases which are the same as those used in the first part of Isaiah. But he is not blind to the real differences which exist between chapters 1-39 and 40-66. Gressmann's and Sellin's supposition that there is an evident Babylonian influence in 40ff, Koenig fully repudiates. There are material differences in regard to external and political conditions, as well as inner differences, especially the development of a potential monotheism in conjunction with the conception of the Deity. All these things are fully weighed. On the basis of a careful consideration of the harmonious parts, as also the differences, Koenig formulates his conclusion. Here he favors the thought that some pupil of Isaiah, imbued with the same spirit and godliness as his master, divinely prompted, probably collected and wrote down these sayings of Isaiah. This assumption is furthermore supported by the consideration of important instances which either do not prohibit or positively favor it.

Thus we might go on to mention almost innumerable instances in which the profound, scientific scholarship of Professor Koenig reveals his unflinching positive attitude toward Biblical truth. The work undoubtedly represents a goodly portion of half a lifetime spent in the field of Old Testament history and literature. The choicest fruits of sound scholarly labor are embodied in it. It evidences clearness of perception, perspicuity of thought and convincing logic. Not a superfluous word is used, yet nothing essential is omitted.

This Commentary may be obtained from C. Bertelsmann, Guetersloh, Germany. Pages VIII and 567. Published in 1926.

* * *

The aim of the foreign mission enterprise, as Robert Speer well says, is not the civilization of the world, or its conversion. "The primary and essential aim of missions is to make Jesus Christ known, to accomplish the salvation of individual souls, and to establish living churches in every land."—Rev. George H. Lee.

Another Book in the Training Course



SINCE writing the review of Dr. F. K. Sanders' contribution to the Standard Teacher Training Course, we have read another book of the series: Dr. Wade C. Barclay's "The Teacher's Study of the Life of Christ."

This is certainly a much better book than that of Dr. Sanders. As far as we can see, it lays the right emphasis on the Bible as God's revelation to be accepted as such. It makes Christ central in the Sunday School (the book is primarily intended for Sunday School teachers). "The purpose of the Sunday School is to aid its pupils to know Him, whom to know aright is life eternal" (p. 175). "As our faith is Christocentric, so must our Sunday Schools be Christ-centered" (p. 178). The blood atonement seems to be accepted (p. 202), though the statements are not quite as full as one would like. "The innocent suffering for the guilty" is correct (1 Pet. 3:18); but "God sharing the pangs of a world in travail" is not a part of the atoning work of Christ; it is part of His work of sympathy with the suffering world.

Our author emphasizes salvation through faith in Christ, and teaches that He came into the world to save the lost (p. 200). Repentance and faith are stressed (pp. 200-202). The miracles of Jesus, including His resurrection and ascension, are accepted (pp. 206, 207, 186, 187). Jesus is "a living Saviour, a reigning Lord" (p. 207). "Jesus should be presented as Saviour" (p. 231). The "historical basis of Christianity" and the "historical Christ" are joyfully accepted (p. 246).

All these teachings are sound and true. Others might be cited that are just as evangelical. Indeed, so much of Christian truth is heartily accepted by our author that the logical conclusion from his premises would be the acceptance of the Christian system in its evangelical fullness.

Yet we regret to say that the book has some serious defects. In the bibliography books by the following outstanding Modernists, some of them quite radical, are cited with apparent approval: Burton, Shailer Mathews, Peabody, Fosdick, Kent and Jefferson. None of the well-known orthodox books on the life and work of Christ are named.

While conversion is mentioned once or twice, and regeneration seems to be implied, the work of the Holy Spirit in connection with the new birth is not mentioned. Much stress is rightly placed on the "teaching" of Jesus, but Jesus

taught many things about the person and office of the Holy Spirit. In the author's analysis of the gospel according to John no mention is made of the Holy Spirit.

Too much criticism of the past in Sunday School work is indulged in, and too much credit is claimed for present-day advancement. With all our modern paraphernalia, it cannot be said that the Sunday School is an unbounded success and that its work is greatly superior to the faithful and devoted work of many people in the past. This disposition to discredit the past is a pathological symptom of Modernism.

Our Lord's saying, "I am the way," is misapplied (p. 177). In setting forth "the life of Christ in outline" for the children (pp. 180, 181), we do not see why the appearances of the angel Gabriel to Mary and Joseph should have been omitted; neither are the angelic announcement to the shepherds, the rejoicing of the shepherds, the visit of the magi, and the prophetic outbursts of Simeon and Anna in the temple, so much as mentioned. Can the author explain why a "life of Jesus" for Sunday School pupils should pass over the beautiful incident of Jesus in the temple at the age of twelve? What impressive lessons might be drawn for children from that incident!

It is needless to warn teachers not to present "advanced theological ideas" to a little child (p. 215). Not one teacher in ten thousand would think of doing something so absurd. We cannot agree that "chronological order" means nothing to little children (p. 215). They have some faculty, as we know, for the time element. "Yesterday and today" are *not* alike to them—not after they are old enough to learn about Christ. Try the experiment once on a little three-year-old boy or girl. Child psychology should not be a matter of mere theorizing on a swivel chair in the library.

We are convinced that the "story-telling" method is much overdone by the Modernists. Our observation is that children need and want direct didactic teaching as well as entertaining stories. It is a mistake to think that Jesus spent most of His time telling stories. Read the gospels and see the large proportion of didactic addresses He employed in His discourses. His conversations with Nicodemus and the Samaritan woman were not put in story form; neither were His lengthy instructions to His apostles in John's Gospel. The "all-story method" tends to make children over-romantic, impractical, self-willed and flighty. What they need quite early is to learn to look at life as it is, not

through the eyes of the romancing imagination.

It is distinctly harmful for specialists in religious education to encourage the modern hectic impatience with sermons and moralizing (p. 221). It would be much wiser to encourage juniors to listen to sermons and heed moral applications. Of course, "abstract discussions" will do no good, but so few teachers and preachers indulge in them that even to caution against them seems like "carrying water to the sea." But what would you think of giving a class of juniors a jumble of "stories" without making any application? That was not Christ's way. See how He applied the parables of the sower, the wise and foolish virgins, the rich man and Lazarus, the Good

Samaritan. Then study the numerous moral maxims and appeals in His sermon on the mount.

It is also wrong to say that Jesus' teaching "was originally addressed *principally* to young people." His message was intended for all classes without distinction. Let religious teachers refrain from setting up class against class and age against age. Christ never set up any "youth movement," nor any "age movement," either. To Him all souls were alike precious.

To conclude: while this book has a good deal of the modernistic slant and flavor, it is much nearer the evangelical position than is Dr. Sanders' book.

Reviews of Recent Books

Can the Christian Now Believe in Evolution?

By William Hallock Johnson, Ph.D., D.D. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. \$1.50.

This is indeed a timely and potent book. We greatly admired its predecessor, "The Christian Faith under Modern Searchlights," but this book is still better in some ways. Here the author treads firmly in his treatment of evolution. He comes to real grips with the questions at issue. He has examined the whole ground, and has reached the settled conclusion that evolution lacks scientific demonstration, that it is weak even as a piece of speculative philosophy, and that no covenant can be established between it and true Christianity. Its advocates may fix up a kind of truce between a religion of their own concoction and the evolution theory, but the religion they thus devise is far from the supernatural religion which is known as Christianity.

It is pleasing to note how thoroughly posted the author is on scientific data. He has delved deep into physical science, psychology, philosophy and theology, so that the reader can confidently rely on his scholarship. His opposition to evolution cannot be attributed to ignorance. His citations are from many sources, and in almost all cases he gives authors, titles and pages. This is one of the marks of both honesty and accurate information. The author is willing to let all who will check his quotations to see whether they are correct. He reports nothing from hearsay. He has gone to the primary sources.

The work is so well written, so cogent in its arguments, so scientific in its appeal to facts, so evangelical in its Christian teaching and defense, that we sincerely hope it will have a

wide circulation, and that the advocates of evolution will themselves give it earnest and judicial consideration. It is so timely that we cannot help looking upon it as providential.

A Scientific Investigation of the Old Testament

By Robert Dick Wilson, Ph.D., D.D. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. \$2.00.

If evangelical believers are to meet the negative Biblical critics effectively, they must be equipped with equal and even superior scholarship. Mere raillery and denunciation will not avail.

What qualifications has Dr. Robert Dick Wilson for meeting the scholarly critics of the Bible? If ever a man was technically equipped to deal adequately with Old Testament problems, Dr. Wilson is that man. He has given more than thirty years of special and intensive study to the problems involved. He has mastered some forty-five languages and dialects, so that he is able to use all of them with exactness. These languages include all the Semitic tongues, a knowledge of which is necessary in order to deal thoroughly with the defense and constructive interpretation of the Bible. Dr. Wilson has made an exhaustive study of the text, grammar and vocabulary of the Old Testament. He has arranged important concordances of crucial Hebrew words that figure in the present controversy.

Our author has another qualification that many of the divisive and documentary critics seem to lack—logical acumen. He knows when an opponent (and a defender, too, for that matter) begs the question, assumes the proposition to be proved, draws wrong inferences from the premises, and makes over-broad gen-

realizations. We note with gratification that he will not make a positive statement, even if it would strengthen his side of the debate, unless the facts really warrant a favorable conclusion.

To follow the erudite author in all his details would require a technical knowledge of Hebrew and other Semitic languages; but this fact should by no means prevent the general reader from getting the book and reading it, for any person of general intelligence can understand enough to gauge the argument and realize its convincing force. When Dr. Wilson draws his conclusions from his scholarly investigations, he uses simple and liquid English, so that no one needs to be in doubt regarding the correctness of his reasoning. After a most searching analysis of the critical positions, our author states his conclusion thus:

"We claim that the assaults upon the integrity and trustworthiness of the Old Testament along the line of language have utterly failed."

Now, will the critics of the Cheyne-Driver-Kent-McGiffert-Sanders-Hawley-Fagnani school give heed? Through this powerful vindication of the divine inspiration and authority of the Old Testament, carrying with it the plenary inspiration of the New Testament, many liberalistic monographs, books, Bible dictionaries, Bible encyclopedias, whole libraries, in fact, are ruled out of date and put in the class of antiques and curios. Unless the liberalists can successfully meet and overcome Dr. Wilson with equal or superior erudition, their work is outmoded. If we mistake not, Dr. Wilson's book marks an epoch and a turning-point in the present religious controversy.

The Christian Workers' Manual. By H. S. Miller, A.M. George H. Doran Company, 244 Madison Ave., New York. \$1.50.

While this is not a new work (1922), we find it so good that we are anxious to help along its mission in the world. The author is the Professor of Greek and Biblical History in the National Bible Institute, New York City, which is known as one of the most evangelical Bible schools in our land. Don O. Shelton is the honored president. This work by Professor Miller is a conservative text and reference book on the fundamental doctrines of Christianity. The material is so arranged that the practical Christian worker will find it very serviceable in teaching the Bible. The opening chapter shows the worker how to use the Bible most effectively. The next chapter deals with sin, a study of which will indicate the serious and compelling character of the soul-winner's mission. Then comes the treatment of salvation,

and here all the various topics are handled in an effective way. The elements of the Christian life are next set forth. Then follows a convincing treatment of the many vain excuses. An appendix sets forth the glorious attributes of the Triune God. As a textbook and a book for private study it cannot be too highly praised.

Jonah. By Dyson Hague, D.D. Evangelical Publishers, 366 Bay Street, Toronto, Canada.

If you have any doubts about the historicity of the book of Jonah, you ought to get this booklet and read it. Of course, the whole book is not occupied with a polemic, for many practical lessons are drawn from the prophet's experience and waywardness; but even these moral reflections would lose their chief force if the book of Jonah were looked upon as a mere human invention. You can easily see that, if Jonah was a real character and if his experiences were real, they teach some real lessons.

On the other hand, if the Jonah book is only a flight of somebody's imagination, we cannot be sure of any of these truths, because then we may as well say, "Oh, well, that is only a piece of fiction!" Dr. Hague stands firm for the evangelical faith. His writing is always interesting and uplifting, and his rebuke of error is keen and penetrating. His citation of good commentaries on Jonah is valuable.

The Sinless Incarnation. By Bishop Francis W. Warne (Methodist Episcopal Church). The Methodist Book Concern, New York and Cincinnati. 50 cts.

This is an affecting book. It moves and thrills the heart. Without speculation or apology, it presents the full-length portrait of Christ. Here is no attempt to reduce Him to human proportions or human comprehension. In this little book, pulsing with spiritual life and true affection, our Lord Jesus is not "wounded in the house of His friends." Bishop Warne knows Christ by the birth from above. We know this because, on a thrilling page, he recites his experience when he met Christ as his personal Saviour. And how well the real historic Christ, the God-man, the world's Redeemer, Spirit-begotten and virgin-born, fits into the needs of the people who travel on "the Indian road."

This book was written primarily for the people of India. It proves that the New Testament story of Jesus and His love fulfills the desires of the Indian people. The author has written an explanatory chapter for American readers which they should read first.

The Bible and the Antiquity of Man. By W. Bell Dawson, M.A., D.Sc., F.R.S.C. The Bible League, 40 Great James Street, Bedford Row, London, W. C. 1, England. Sixpence.

It has been our good fortune to review several previous books by this scholarly Christian layman. He feels that he has a divine call to enter the lists in vindication of the trustworthiness and historical character of the Bible. He is doing yeoman service for the cause. In this book he has undertaken a much-needed work—the “reconciliation of Bible chronology and archaeology.” The evidences from archaeology are much more reliable than are those from geology, and do not give so much occasion to indulge in wild and fanciful speculations. By the citation of many facts from archaeological discovery, Dr. Dawson shows that the history of man cannot possibly run back millions of years. Both authentic history and reliable archaeology begin with man in a comparatively high state of civilization, and this fact indicates that he must have made rapid progress in his early career, and therefore must have started out with rational capacities instead of far down in the bestial scale. Archaeology points clearly to the creation of man in the divine image, just as the Bible tells us. A minute study of the chronology of the Bible agrees wonderfully with the verdict of the excavating spade. Dr. Dawson has given us a welcome and capable apologetic for the Bible.

The Miracles of Jesus. By Frank Grenville Beardsley, Ph.D., S.T.D. American Tract Society, 7 West 45th Street, New York. \$1.25.

Several excellent books on the Biblical miracles have been issued. Among them may be mentioned Wendland’s “Miracles and Christianity” and Brockington’s “Old Testament Miracles in the Light of the Gospels.” But the time is ripe for a new work on miracles—one adapted to meet the situation today. Such a work Dr. Beardsley has furnished in the present volume. It is excellent in every way. While it stoutly upholds the miraculous element in the life and work of Christ, the arguments are presented with the utmost courtesy and kindness. As a polemic, it is a model. The old objections of Hume and Huxley are adequately met. The book by Dr. George A. Gordon, “Religion and Miracle,” is duly attended to, and its positions shown to be untenable. Our author shows that the miracles of the gospels are so woven into the very texture of the life and work of Christ that to pull them out would destroy the fabric and organism of the religion of Christ. His thesis on the miracles of Jesus as the logical outcome of His mission to the world as the divine Son

of God is persuasively put. Christ’s miracles were adequately motivated. Indeed, being the world’s divine Redeemer, it would have been unreasonable for Him not to have performed miracles. The book is adapted to do much good.

The Gist of the Bible—Book by Book. By Alvin E. Bell, D.D. George H. Doran Company, 244 Madison Ave., New York. \$1.50.

It is gratifying to note that many of the foremost publishers of our land are putting their imprint on solid evangelical works. We rejoice to see this book by Dr. Bell coming from the Doran press. That in itself is a worthy recommendation. Dr. Bell is an outstanding Lutheran pastor. His parish, which he has been serving most faithfully and successfully for a number of years, is in Toledo, Ohio.

This handy volume does just what its title indicates—gives the *gist* of each book of the Bible, its primary purpose and chief teaching. Such a summary work is most useful. It is well adapted for use in all kinds of schools where the Bible is taught to children and young people, and even adults. It would counteract the harmful influence of some other books that have been prepared as texts for the same purpose.

An excellent feature of the book is its Christocentric teaching. At the end of the analysis of each Biblical book, its relation to Christ is set forth. Thus the high progressive and redemptive purpose of the whole Bible is made clear and emphatic, and its divine unity established.

The Christ of the Indian Road. By E. Stanley Jones. The Abingdon Press, New York and Cincinnati. \$1.00.

This book should have been noticed before, but we simply could not command the time. It is a most impressive book, not the kind you might expect from the title. You must read the book through in order to get its gist and purpose. The author’s idea is not to present to the Indian people a reduced, weakened, mutilated Christ, in order to fit Him into the moulds of Hindu conceptions; not to compromise Him with heathen gods—not at all; but to present the real historical Christ in a way, in some way. It is the principle of Paul—to keep “all things to all men in order to win some.” Mr. Jones is contending for the *best method* of doing missionary work. The wise way is not to begin with doctrinal systems, not even with Moses and the Old Testament; these will come afterward in their order. We are not to impose upon the eastern people our “western civilization;” it has too many weaknesses

Christian people are not to assume the attitude of the "superiority complex"; that will be resented. Then what is the method? Present Christ in all His fullness and grace and beauty first of all. If the Indian people will accept Him as Saviour and Lord, all the rest that is good and necessary will follow, even doctrinal systems for those who wish to become preachers and teachers. While Christ is not to be compromised, there is an effective and appealing way of presenting Him to the people on "the Indian road," and that method Mr. Jones seems to have found.

The weakness of the book—the feature that has made evangelical Christians somewhat shy and suspicious—is the unguarded expressions in the first part that seem to contain "flings" at doctrines, systems of theology, ecclesiastical institutions, creeds, and even Moses and the Old Testament. But if one reads the book to the end, one finds these apparent errors corrected. Systems of doctrine (and the rest) will come along in good time, and Indian genius will place its own stamp upon them. Taken as a whole, the book seems to us to be so orthodox that the Modernists, if they think the proposition through thoroughly, will find no comfort in it. Unfortunately the author quotes several passages from liberalistic authors (Gilkey, McDowell and Wells) without adding that he cannot agree with them in many ways; but no fault can be found with the quotations themselves.

Mr. Jones recites some of his experiences in a thrilling way. He points out the fundamental inadequacy of each of the ethnic systems of religion (pp. 34 and 35), and then shows the sufficiency that is in Christ. The miracles of Christ, including His virgin birth, His resurrection and ascension, are accepted (pp. 158-163). Likewise the atonement (pp. 77, 165, 201); so also the inspiration of the Bible (pp. 165, 166). Unitarianism is pointedly rejected (p. 156). The Deity of Christ is upheld many times. Christ is not to be modified (pp. 208-209). He is to be the divine Modifier. In order to accomplish this transforming purpose, He must be presented by His ambassadors to the Indian people (and all others as well) in the most winsome, appealing and effective way. That is the primary purpose of the earnest and consecrated author of this book.

NOTE.—Since the foregoing review of this book was written and handed to the printer, we have read with grave concern and interest a couple of criticisms of it in that great evangelical journal, *The Bible League Quarterly*, London, England. These critics point out some

grave faults in the book, and we fear that there is more or less ground for their criticisms, because Mr. Jones has not always expressed himself as clearly and guardedly as he might have done. We have great confidence in the acumen of these critics of Mr. Jones. However, we have decided to let our review stand as an expression of the way in which a careful and whole reading of the book impressed us; while the acute criticisms passed upon it by other evangelical believers will put readers on their guard and cause them to read discriminatingly.

Additional Book Notes

The Research Science Bureau, Inc., 5141 Angeles Mesa Drive, Los Angeles, Calif., is publishing a number of booklets that stoutly uphold the evangelical doctrines and correlate them with the best thought and science of the day. One of these books is entitled "Noah's Ark and the Deluge," by Harry Rimmer, the president of the said Bureau. The first chapter deals with "Science and the Ark," in which the author shows that Noah's historical vessel was of the right construction, dimensions and shape to do the work for which God had it prepared. Modern vessels that move upon the deep are modeled very much after the old ark of Noah's time. The second chapter no less effectively treats of "Science and the Deluge." Here the author contends that the Biblical account of that catastrophe is in harmony with the three sciences of ethnology, archaeology and geology. To our mind, Mr. Rimmer makes out his case. Price, 25 cents.

The same Bureau has issued two brochures from the fertile pen (typewriter) of Dr. Arthur I. Brown, whose name is well-known in our CHAMPION household. Their respective titles are, "Evolution and the Bible," and "God's Creative Forethought." In the first book many arguments are presented with vigor and penetration to prove that evolution is not entitled to the sacred name of science, and hence cannot be expected to agree with the teaching of God's Book. Many of the facts here recited have appeared in this journal, but here they are gathered together in convenient form. In the second booklet Dr. Brown delves into the natural domain and finds that the world is not an accident, but that everything was wisely foreordained, so as to demand as its designer a supreme intelligence—that is, God. The recrudescence of atheism and mechanism in our times makes this book a timely one.

"A Syllabus of Bible Study," by Harry Rimmer, the evangelist, is also published by the Research Science Bureau above referred to. It

is of much value as an outline of a course in Christian evidence. All the main points are touched upon in the briefest possible form, leaving the development to the teacher or the evangelist. Even when one reads the outline without going any further, one feels the cumulative value and convincing force of the argument. Price 50 cents.

The Evangelical Publishers, 366 Bay Street, Toronto, Can., have issued in beautiful tract form Dr. Howard A. Kelley's statement, "The Most Important Thing in My Life," which was first printed in *The American Magazine*. A reporter called on Dr. Kelly and asked him about the most valuable experience that had ever come into his life, and, quite to the reporter's surprise, Dr. Kelley replied that it was the transformation that came to him when he accepted Christ. This tract tells the story of the interview with Dr. Kelley in a very interesting way.

A most searching booklet comes to us from the Sunday School Times Company, Philadelphia, Pa., under the title, "Germany and the Bible." The first part is written by Professor T. H. Weir, Lecturer in Arabic at Glasgow University. It punctures the negative Biblical criticism most effectively. The second part of the leaflet contains a strong paper by Dr. W. H. Griffith Thomas (now deceased), on "The German Attitude to the Bible." Of course, not all German scholars are critics of the negative school; but those who are receive a crushing refutation at the hands of Dr. Thomas. Price 10 cents per copy, \$1.00 per dozen.

An admirable summary of the findings of archaeology in support of the Bible, put in simple language, is A. M. Hodgkin's pamphlet, "The Witness of Archaeology to the Bible," published by Morgan and Scott, Limited, London, England. In this country it is handled by the Sunday School Times Company, Philadelphia. Price 15 cents. Some time ago we gave a favorable review of Mr. Hodgkin's cogent book, "Christ in all the Scriptures." In this later work we find the same firm treading along logical lines.

A touching little story, "Tom Bennett's Transformation," by H. W. Pope, reaches us from the Bible Institute Colportage Association. 10 cents, 12 copies \$1.00. It shows how Christ is able to change people's lives, even those of the worst sinner. Besides, Tom's conversion led to some very blessed results. He proved himself a real moral hero.

Those who desire to know what the Bible teaches on the doctrine of eternal retribution should read Alexander Marshall's booklet, "Will

a God of Love Punish any of His Creature Forever?" issued by the Bible Institute Colportage Association, Chicago. Price 10 cents, 12 copies \$1.00. The author shows that the word "destroy" and its cognate terms do not mean to annihilate, but to ruin. He also answers many of the arguments of the annihilationists.

A beautifully bound, printed and tinted booklet, issued by the same firm, is "Naom of Ruth: A Domestic Tragedy," by Dr. William Evans, so well known as the author of "The Great Doctrines of the Bible," "Outline of Bible Study" and "What Every Christian Should Believe." Many lessons for today are drawn from the story of Ruth, which is important in the Biblical canon because Ruth was an ancestress of Christ according to flesh, by which He received a strain of Gentile blood into His human life. Three valuable lessons derived from the story are: the possibility of backsliding, the process of backsliding, the remedy for backsliding. Price 50 cents.

A couple of books that we should like to discuss in this number of the CHAMPION must wait for the next, as more space than belongs to this department has already been used. These books are Will Durant's "The Story of Philosophy" and Harry E. Fosdick's "Adventurous Religion." The latter is characteristic—thoroughly Fosdickesque. It is a salmagund of strong things and weak things. The arguments for theism and spiritual realities over against the mechanistic world-view are well taken and convincing. But the constant fling at "theological and sectarian strife," "highly philosophical doctrines," "stereotyped systems," "a stiff and finished system," "creedal and institutional finalities," "classic formulations of the church's doctrine," "formulas" that leave experiences "dissipated and unreal," "organized institutionalized, creedalized, ritualized religion," "a stuffy and uninteresting affair," "this institutionalized and creedalized bloated Christianity," "endless unreality and hypocrisy," and so on and on and on, are gratuitous and unwarranted and grow wearisome. We find all the above in the first ten pages. Perhaps, if it seems profitable, we will give this *olio* of good and evil things further attention in our next issue. We mention these books here to show that the CHAMPION editors are trying to keep up with the procession, and are not afraid to read works on both sides of every question in dispute.

NOTE.—On reading the proof of this notice and after reading more of Dr. Fosdick's book we have decided it has already received as much attention in these columns as it deserves.

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DAMAGED BOOKS—We have a few more Damaged Books left. Will send any named below, prepaid, at small price named. Christianity and Positivism, by *McCosh*, cost \$1.25, for 60c; From Pulpit to Poorhouse, cost 75c, for 25c; Christ and His Religion, cost \$1.50, for 40c; Concessions of Liberalists to Orthodoxy, cost \$1.50, for 40c. We also have a quantity of paper cover, Life of Moody, all new and perfect, will sell at 7c each, regular price 12½c. Bible Champion, Reading, Pa.

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FOR SALE—NEW. Christianity's Greatest Peril, *Eckholm*, (\$1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn*, (\$2.00) for \$1.00; Christ, His Nature and Work, (\$1.75) for \$1.00; Up in Maine, 6th Ed., *Day*, (\$1.00) for 40c; Chat About Celebrities, *Guild*, (\$1.50) for 85c; Way of the Preacher, *Kern*, (\$1.25) for 65c; Growth of the Kingdom, *Gulick*, (\$1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters*, (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor*, (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, (\$1.50) for 65c; Great Books as Life Teachers, *Hillis*, (\$1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

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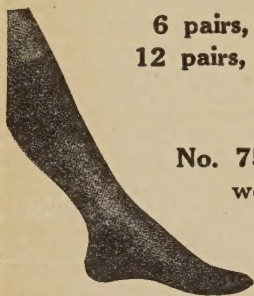
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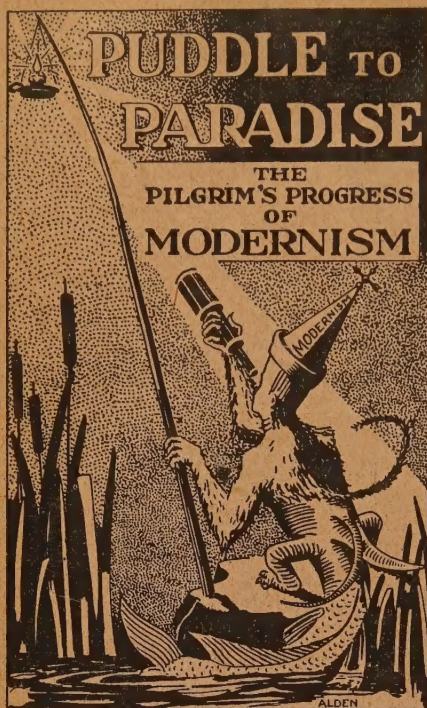
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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